# Journal of Discourses

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES, AND OTHERS.

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REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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VOL. I.

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## LETTER FROM THE FIRST PRESIDENCY.

Great Salt Lake City, Utah Territory, June 1[illegible], 1853.

Elder Samuel W. Richards, and the Saints abroad.

Dear Brethren—It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in Phonography, which he has faithfully and fully accomplished; and he has been reporting the public Sermons, Discourses, Lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a *Journal* of these Reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named *Journal*, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
} First Presidency of the Church of Jesus Christ of Latter-day Saints.

# INTRODUCTION.

To the Saints abroad.

This *Journal of Discourses* appears in a semi-monthly sheet of sixteen pages, upon good paper, and in a plain round type that aged persons can read with ease, and forms a Volume of nearly four hundred pages.

It affords me great pleasure in being able to put in your possession the words of the Apostles and Prophets, as they were spoken in the assemblies of the Saints in Zion, the value of which cannot be estimated by man, not so much for any great display of worldly learning and eloquence, as for the purity of doctrine, simplicity of style, and extensive amount of theological truth which they develop.

Realizing the moral and intellectual benefit the Saints at home derive from them, I have earnestly desired the time when you also would be enriched by the same incalculable treasure.

To those who are unacquainted with the Doctrines of the Church of Jesus Christ of Latter-day Saints, who are mantled in the darkness of ages, whose minds are sunk in the almost impenetrable shades of error, uncertainty, and doubt, but who sincerely desire to know the truth, these Sermons will prove a source of light, information, and joy. And, according to the vocation which belongs to the Eternal Priesthood, all authorized ministers of God will hail their publication with gladness, for such an embodiment of doctrine will greatly accelerate the grand object they have in view—the salvation of souls, the instruction of Saints, and the building up of Zion in the last days.

Particularly to the Elders who are scattered abroad upon the face of the earth, far from those who alone can instruct them in the more exalted branches of the Everlasting Gospel, these Sermons will be most valuable, as a guage of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information.

May the Lord prosper every department of His work, and every laudable effort of His servants to instruct the ignorant, build up and establish the faithful, and gather the honest in heart from among all nations home to Zion.

In the bonds of the New and Everlasting Covenant, I remain your brother and fellow-labourer,

G. D. Watt.

ERRATUM.—Page 195, line 25, for "Bishop's" read Bushes.

# JOURNAL OF DISCOURSES.

## SALVATION.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JANUARY 16, 1853.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule, and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes, to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortal, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore, and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage,

all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter-day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way, that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation, as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death, all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the

Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, *that is Zion*. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done aught to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter-day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice to day, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and

watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their actions, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves, that no reasonable being upon the face of the earth could find fault with them, what kind of society should we have? Why every man's mouth would be filled with blessings, every man's hand would be put forth, to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away. If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares. The wheat and tares, however, must grow together until harvest. I am not, there-

fore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works, he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as he did from the child, become perfect, and be prepared to be raised to salvation? You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle. The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realise the eternity of your own existence? Can you realise that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the vail, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the vail taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all

things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church, to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

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## SPIRITUAL COMMUNICATION.

A SERMON DELIVERED BY ELDER P. P. PRATT, BEFORE THE CONFERENCE AT GREAT SALT LAKE CITY, APRIL 7, 1853.

I was led to reflection on this subject, not only by my acquaintance with the present state of the world, and the movements and powers which seem new to many, but because this text, written by Isaiah so many centuries since, and copied by Nephi ages before the birth of Jesus Christ, seemed as appropriate, and as directly adapted to the present state of things, as if written but yesterday, or a year since.

"Should not a people seek unto their God, for the living to hear from the dead?" is a question by the Prophet, and at a time when they shall invite you to seek unto those familiar with spirits, and to wizards, &c., or in other words, to magnetizers, rappers, clairvoyants, writing mediums, &c. When they shall say these things unto you, then is the time to consider the question of that ancient Prophet—"Should not a people seek unto their God, for the living to hear from the dead?"

We hear much, of late, about visions, trances, clairvoyance, mediums of communication with the spirit world, writing mediums, &c., by which the world of spirits is said to have found

means to communicate with spirits in the flesh. They are not working in a corner. The world is agitated on these subjects. Religious ministers are said to preach, editors to write and print, judges to judge, &c., by this kind of inspiration. It is brought into requisition to develop the sciences, to detect crime, and in short to mingle in all the interests of life.

In the first place, what are we talking about, when we touch the question of the living hearing from the dead? It is a saying, that "*dead men tell no tales.*" If this is not in the Bible, it is somewhere else; and if it be true, it is just as good as if it were in the Bible.

The Sadducees in the time of Jesus, believed there were no such things as angels or spirits, or existence in another sphere; that when an individual was dead, it was the final end of the workings of his intellectual being, that the elements were dissolved, and mingled with the great fountain from which they emanated, which was the end of individuality, or conscious existence.

Jesus, in reply to them, took up the argument from the Scriptures, or history of the ancient fathers, venerated by reason of antiquity, in hopes, by this means, to influence the Sadducees, or at least the Pharisees and others, by means so powerful and so well adapted to the end in view.

Said he, God has declared Himself the God of Abraham, Isaac, and Jacob. Now God is not the God of the dead, but the God of the living; as much as to say that Abraham, Isaac, and Jacob were not dead, but living; that they had never been dead at all, but had always been living; that they never did die, in the sense of the word that these Sadducees supposed, but were absolutely alive.

Now if intelligent beings, who once inhabited flesh, such as our fathers, mothers, wives, children, &c., have really died, and are now dead in the sense of the word, as understood by the ancient Sadducees, or modern Atheist, then it is in vain to talk of converse with the dead. All controversy, in that case, is at an end on the subject of correspondence with the dead, because an intelligence must exist before it can communicate. If these individuals are dead, in the sense that the human body dies, then there is no communication from them. This we know, because of our own observation and experience. We have seen many dead bodies, but have never known of a single instance of any intelligence communicated therefrom.

Jesus, in his argument with the Sadducees, handled the subject according to the strictest principles of ancient and modern theology, and true philosophy. He conveyed the idea in the clearest terms, that an individual intelligence or identity could never die.

The outward tabernacle, inhabited by a spirit, returns to the element from which it emanated. But the thinking being, the individual, active agent or identity that inhabited that tabernacle, never ceased to exist, to think, act, live, move, or have a being; never ceased to exercise those sympathies, affections, hopes, and aspirations, which are founded in the very nature of intelligences, being the inherent and invaluable principles of their eternal existence.

No, they never cease. They live, move, think, act, converse, feel, love, hate, believe, doubt, hope, and desire.

But what are they, if they are not flesh and bones? What are they, if they are not tangible to our gross organs of sense? Of what are they composed, that we can neither see, hear, nor handle them, except we are quickened, or our organs touched by the principles of vision, clairvoyance, or spiritual sight? What are they?

Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence, as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element; and, like electricity, and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire, or upon the nerves. We cannot see the air, but we feel its effects, and without it we cannot breathe.

If a wire were extended in connection with the equatorial line of our globe in one entire circle of 25,000 miles in extent, the electric fluid would convey a token from one intelligence to another, the length of the entire circle, in a very small portion of a second, or, we will say in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity is an actual, physical, and tangible power, and is as much a real and tangible substance, as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple.

It is true that this subtle fluid or spiritual element is endowed with the powers of locomotion in a far greater degree than the more gross or solid elements of nature; that its refined particles penetrate amid the other elements with greater ease, and meet with less resistance from the air or other substances, than would the more gross elements. Hence its speed, or superior powers of motion.

Now let us apply this philosophy to all the degrees of spiritual element, from electricity, which may be assumed to be one of the lowest or more gross elements of spiritual matter, up through all the gradations of the invisible fluids, till we arrive at a substance so holy, so pure, so endowed with intellectual attributes and sympathetic affections, that it may be said to be on a par, or level, in its attributes, with man.

Let a given quantity of this element, thus endowed, or capacitated, be organized in the size and form of man, let every organ be developed, formed, and endowed, precisely after the pattern or model of man's outward or fleshly tabernacle — what would we call this individual, organized portion of the spiritual element?

We would call it a spiritual body, an individual intelligence, an agent endowed with life, with a degree of independence, or inherent will, with the powers of motion, of thought, and with the attributes of moral, intellectual, and sympathetic affections and emotions.

We would conceive of it as possessing eyes to see, ears to hear, hands to handle; as in possession of the organ of taste, of smelling, and of speech.

Such beings are we, when we have laid off this outward tabernacle of flesh. We are in every way interested, in our relationships, kindred ties, sympathies, affections, and hopes, as if we had continued to live, but had stepped aside, and were experiencing the loneliness of absence for a season. Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement, and exaltation through the blood of the Lamb.

Our prospects, hopes, faith, charity, enlightenment, improvement, in short, all our interests, are blended, and more

or less influenced by the acts of each.

Is this the kind of being that departs from our sight when its earthly tabernacle is laid off, and the vail of eternity is lowered between us? Yes, verily. Where then does it go?

To heaven, says one; to the eternal world of glory, says another; to the celestial kingdom, to inherit thrones and crowns, in all the fulness of the presence of the Father, and of Jesus Christ, says a third.

Now, my dear hearers, these things are not so. Nothing of the kind. Thrones, kingdoms, crowns, principalities, and powers, in the celestial and eternal worlds, and the fulness of the presence of the Father, and of His Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a vail being drawn between us in the flesh, and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this. Jesus Christ, when absent from his flesh, did not ascend to the Father, to be crowned, and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to await the ministry of that Gospel which had failed to reach his case while on the earth.

How many other places Jesus might have visited while in the spirit world is not for me to say, but there was a moment in which the poor, uncultivated, ignorant thief was with him in that world. And as he commenced, though late, to repent while on the earth, we have reason to hope that that moment was improved by our Saviour, in ministering to him that Gospel which he had no opportunity to teach to him, while expiring on the cross. "This day shalt thou be with me in Paradise," said Jesus, or, in other words, this day shalt thou be with me in the next sphere of existence—the world of spirits.

Now mark the difference. Jesus was there, as a preacher of righteousness, as one holding the keys of Apostleship, or Priesthood, anointed to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the captive, and the opening of the prison to them that were bound. What did the thief go there for? He went there in a state of ignorance, and sin, being uncultivated, unimproved, and unprepared for salvation. He went there to be taught, and to complete that repentance, which in a dying moment he commenced on the earth.

He had beheld Jesus expire on the cross, and he had implored him to remember him when he should come into possession of his kingdom. The Saviour under these extreme circumstances, did not then teach him the Gospel, but referred him to the next opportunity, when they should meet in the spirit world. If the thief thus favoured continued to improve, he is no doubt waiting in hope for the signal to be given, at the sound of the next tramp, for him to leave the spirit world, and to re-enter the fleshly tabernacle, and to ascend to a higher

degree of felicity. Jesus Christ, on the other hand, departed from the spirit world on the third day, and re-entered his fleshly tabernacle, in which he ascended, and was crowned at the right hand of the Father. Jesus Christ then, and the thief on the cross, have not dwelt together in the same kingdom or place, for this eighteen hundred years, nor have we proof that they have seen each other during that time.

To say that Jesus Christ dwells in the world of spirits, with those whose bodies are dead, would not be the truth. He is not there. He only staid there till the third day. He then returned to his tabernacle, and ministered among the sons of earth for forty days, where he ate, drank, talked, preached, reasoned out of the Scriptures, commissioned, commanded, blessed, &c. Why did he do this? Because he had ascended on high, and been crowned with all power in heaven and on earth, therefore he had authority to do all these things.

So much then for that wonderful question that has been asked by our Christian neighbors, so many thousand times, in the abundance of their charity for those who, like the thief on the cross, die in their sins, or without baptism, and the other Gospel ordinances.

The question naturally arises—Do all the people who die without the Gospel hear it as soon as they arrive in the world of spirits? To illustrate this, let us look at the dealings of God with the people of this world. "*What can we reason but from what we know?*" We know and understand the things of this world, in some degree, because they are visible, and we are daily conversant with them. Do all the people in this world hear the Gospel as soon as they are capable of understanding? No, indeed, but very few in comparison have heard it at all.

Ask the poor Lamanites who have, with their fathers before them, inhabited these mountains for a thousand years, whether they have ever heard the Gospel, and they will tell you nay. But why not? Is it not preached on the earth? Yea, verily, but the earth is wide, and circumstances differ very greatly among its different inhabitants. The Jews once had the Gospel, with its Apostleship, powers, and blessings offered unto them, but they rejected it as a people, and for this reason it was taken from them, and thus many generations of them have been born, and have lived and died without it. So with the Gentiles, and so with the Lamanites. God has seen proper to offer the Gospel, with its Priesthood and powers, in different ages and countries, but it has been as often rejected, and therefore withdrawn from the earth. The consequence is that the generations of men have, for many ages, come and gone in ignorance of its principles, and the glorious hopes they inspire.

Now these blessings would have continued on the earth, and would have been enjoyed in all the ages and nations of man, but for the agency of the people. They chose their own forms of government, laws, institutions, religions, rulers, and priests, instead of yielding to the influence and guidance of the chosen vessels of the Lord, who were appointed to instruct and govern them.

Now, how are they situated in the spirit world? If we reason from analogy, we should at once conclude that things exist there after the same pattern. I have not the least doubt but there are spirits there who have dwelt there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection, and eternal life of the body, in short, as ignorant of the fulness of the Gospel,

with its hopes and consolations, as is the Pope of Rome, or the Bishop of Canterbury, or as are the Chiefs of the Indian tribes of Utah.

And why this ignorance in the spirit world? Because a portion of the inhabitants thereof are found unworthy of the consolations of the Gospel, until the fulness of time, until they have suffered in hell, in the dungeons of darkness, or the prisons of the condemned, amid the buffetings of fiends, and malicious and lying spirits.

As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for all which there is a time, according to the wise dispensations of justice and mercy.

It was many, many centuries before Christ lived in the flesh, that a whole generation, eight souls excepted, were cut off by the flood. What became of them? I do not know exactly all their history in the spirit world. But this much I know—they have heard the Gospel from the lips of a crucified Redeemer, and have the privilege of being judged according to men in the flesh. As these persons were ministered to by Jesus Christ, after he had been put to death, it is reasonable to suppose that they had waited all that time, without the knowledge or privileges of the Gospel.

How long did they wait? You may reckon for yourselves. The long ages, centuries, thousands of years which intervened between the flood of Noah and the death of Christ. Oh! the weariness, the tardy movement of time! the lingering ages for a people to dwell in condemnation, darkness, ignorance, and despondency, as a punishment for their sins. For they had been filled with violence while on the earth in the flesh, and had rejected the preaching of Noah, and the Prophets which were before him.

Between these two dispensations, so distant from each other in point of time, they were left to linger without hope, and without God, in the spirit world; and similar has been the fate of the poor Jew, the miserable Lamanite, and many others in the flesh. Between the commission and ministry of the Former and Latter Day Saints, and Apostles, there has been a long and dreary night of darkness. Some fifteen to seventeen centuries have passed away, in which the generations of man have lived without the keys of the Gospel.

Whether in the flesh, or in the spirit world, is this not hell enough? Who can imagine a greater hell than that before our eyes, in the circumstances of the poor, miserable, degraded Indian and his ancestors, since the keys of the Gospel were taken from them some fifteen hundred years ago? Those who had the Gospel in the former dispensations, and were made partakers of its spirit, its knowledge, and its powers, and then turned away, and became the enemies of God, and of His Saints, the malicious and wilful opposers of that which they knew to be true, have no forgiveness in this world, neither in the spirit world, which is the world next to come.

Such apostates seek, in all dispensations to bring destruction on the innocent, and to shed innocent blood, or consent thereto. For such, I again repeat, I know no forgiveness. Their children, who, by the conduct of such fathers, have been plunged into ignorance and misery for so many ages, and have lived without the privileges of the Gospel, will look down upon such a parentage with mingled feelings of horror, contempt, reproach, and pity, as the agents who plunged their posterity into the depths of misery and woe.

Think of those swept away by the flood in the days of Noah. Did they wait a long time in prison? Forty years! O what a time to be im-

prisoned! What do you say to a hundred, a thousand, two thousand, three or four thousand years to wait? Without what? Without even a clear idea or hope of a resurrection from the dead, without the broken heart being bound up, the captive delivered, or the door of the prison opened. Did not they wait? Yes they did, until Christ was put to death in the flesh.

Now what would have been the result, if they had repented while in the flesh at the preaching of Noah? Why, they would have died in hope of a glorious resurrection, and would have enjoyed the society of the redeemed, and lived in happiness in the spirit world, till the resurrection of the Son of God. Then they would have received their bodies, and would have ascended with him, amid thrones, principalities, and powers in heavenly places.

I will suppose, in the spirit world, a grade of spirits of the lowest order, composed of murderers, robbers, thieves, adulterers, drunkards, and persons ignorant, uncultivated, &c., who are in prison, or in hell, without hope, without God, and unworthy as yet of Gospel instruction. Such spirits, if they could communicate, would not tell you of the resurrection or of any of the Gospel truths, for they know nothing about them. They would not tell you about heaven, or Priesthood, for in all their meanderings in the world of spirits, they have never been privileged with the ministry of a holy Priest. If they should tell all the truth they possess, they could not tell much.

Take another class of spirits—pious, well-disposed men; for instance, the honest Quaker, Presbyterian, or other sectarian, who, although honest, and well disposed, had not, while in the flesh, the privilege of the Priesthood and Gospel. They believed in Jesus Christ, but died in ignorance of his ordinances, and had not clear conceptions of his doctrine, and of the resurrection. They expected to go to that place called heaven, as soon as they were dead, and that their doom would then and there be fixed, without any further alteration or preparation. Suppose they should come back, with liberty to tell all they know? How much light could we get from them? They could only tell you about the nature of things in the world in which they live. And even that world you could not comprehend, by their description thereof, any more than you can describe colours to a man born blind, or sounds to those who have never heard.

What, then, could you get from them? Why, common chit chat, in which there would be a mixture of truth, and of error and mistakes, in mingled confusion: all their communications would betray the same want of clear and logical conceptions, and sound sense and philosophy, as would characterize the same class of spirits in the flesh.

Who, then, is prepared, among the spirits in the spirit world, to communicate the truth on the subject of salvation, to guide the people, to give advice, to confer consolation, to heal the sick, to administer joy, and gladness, and hope of immortality and eternal life, founded on manifest truth?

All that have been raised from the dead, and clothed with immortality, all that have ascended to yonder heavens, and been crowned as Kings and Priests, all such are our fellow servants, and of our brethren the Prophets, who have the testimony of Jesus; all such are waiting for the work of God among their posterity on the earth.

They could declare glad tidings if we were only prepared to commune with them. What else? Peter, James, Joseph, Hyrum, Father Smith, any,

or all of those ancient or modern Saints, who have departed this life, who are clothed upon with the powers of the eternal Apostleship, or Priesthood, who have gone to the world of spirits, not to sorrow, but as joyful messengers, bearing glad tidings of eternal truth to the spirits in prison — could not these teach us good things? Yes, if they were permitted so to do.

But suppose all spirits were honest, and aimed at truth, yet each one could only converse of the things he is privileged to know, or comprehend, or which have been revealed to his understanding, or brought within the range of his intellect.

If this be the case, what then do we wish, in communicating with the eternal world, by visions, angels, or ministering spirits? Why, if a person is sick they would like to be visited, comforted, or healed by an angel or spirit! If a man is in prison, he would like an angel or spirit to visit him, and comfort or deliver him. A man shipwrecked would like to be instructed in the way of escape for himself and fellows from a watery grave. In case of extreme hunger a loaf of bread brought by an angel would not be unacceptable.

If a man were journeying, and murderers were lying in wait for him in a certain road, an angel would be useful to him in telling him of the circumstance, and to take another road

If a man were journeying to preach the Gospel, an angel would be useful to tell the neighbors of his high and holy calling, as in case of Peter and Cornelius. Or would you not like to have angels all around you, to guard, guide, and advise you in every emergency?

The Saints would like to enter a holy temple, and have their President and his assistants administer for their dead. They love their fathers, although they had once almost forgotten them. Our fathers have forgotten to hand down to us their genealogy. They have not felt sufficient interest to transmit to us their names, and the time and place of birth, and in many instances they have not taught us when and where ourselves were born, or who were our grandparents, and their ancestry. Why is all this? It is because of that veil of blindness which is cast over the earth, because there has been no true Church, Priesthood, or Patriarchal order, no holy place for the deposit or preservation of the sacred archives of antiquity, no knowledge of the eternal kindred ties, relationship, or mutual interests of eternity. The hearts of the children had become estranged from the fathers, and the hearts of the fathers from the children, until one came in the spirit and power of Elijah, to turn the keys of these things, to open communication between worlds, and to kindle in our bosoms that glow of eternal affection which lay dormant.

Suppose our temple was ready, and we should enter there to act for the dead, we could only act for those whose names are known to us. And these are few with the most of us Americans. And why is this? We have never had time to look to the heavens, or to the past or future, so busy have we been with the things of the earth. We have hardly had time to think of ourselves, to say nothing of our fathers.

It is time that all this stupidity and indifference should come to an end, and that our hearts were opened, and our charities extended, and that our bosoms expanded, to reach forth after whom? Those whom we consider dead! God has condescended so far to our capacity, as to speak of our fathers as if they were *dead*, although they are all living spirits, and will *live for ever*. We have no dead! Only think of it! Our fathers are all

living, thinking, active agents; we have only been taught that they are dead!

Shall I speak my feelings, that I had on yesterday, while we were laying those Corner Stones of the Temple? Yes, I will utter them, if I can.

It was not with my eyes, not with the power of actual vision, but by my intellect, by the natural faculties inherent in man, by the exercise of my reason, upon known principles, or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere.

Why should I think so? In the first place, what else on this earth have they to be interested about? Where would their eyes be turned, in the wide earth, if not centered here? Where would their hearts and affections be, if they cast a look or a thought towards the dark speck in the heavens which we inhabit, unless to the people of these valleys and mountains? Are there others who have the keys for the redemption of the dead? Is any one else preparing a sanctuary for the holy conversation and ministrations pertaining to *their* exaltation? No, verily. No other people have opened their hearts to conceive ideas so grand. No other people have their sympathies drawn out to such an extent towards the fathers.

No. If you go from this people, to hear the doctrines of others, you will hear the doleful sayings—"*As the tree falls, so it lyeth. As death leaves you, so judgment will find you. There is no work, nor device, nor knowledge in the grave, &c., &c. There is no change after death, but you are fixed, irretrievably fixed, for all eternity. The moment the breath leaves the body, you must go to an extreme of heaven or of hell, there to rejoice with Peter on thrones of power in the presence of Jesus Christ in the third heavens, or, on the other hand, to roll in the flames of hell with murderers and devils.*" Such are the doctrines of our sectarian brethren, who profess to believe in Christ, but who know not the mysteries of godliness, and the boundless resources of eternal charity, and of that mercy which endureth forever.

It is here, that the spirit world would look with an intense interest, it is here that the nations of the dead, if I may so call them, would concentrate their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world would look for the ordinances of redemption, so far as they have been enlightened by the preaching of the Gospel, since the keys of the former dispensation were taken away from the earth.

Why? If they looked upon the earth at all, it would be upon those Corner Stones which we laid yesterday; if they listened at all, it would be to hear the sounds of voices and instruments, and the blending of sacred and martial music in honour of the commencement of a temple for the redemption of the dead. With what intensity of interest did they listen to the songs of Zion, and witness the feelings of their friends. They were glad to behold the glittering bayonets of the guards around the temple ground, and they longed for the day when there would be a thousand where there is now but one. They wish to see a strong people, gathered and united, in sufficient power to maintain a spot on earth where a baptismal font might be erected for the baptism for the dead.

It was here that all their expectations were centered. What cared they for all the golden palaces, marble

pavements, or gilded halls of state on earth? What cared they for all the splendor, equipage, titles, and empty sounds of the self-styled great of this world, which all pass away as the dew of the morning before the rising sun? What cared they for the struggles, the battles, the victories, and numerous other worldly interests that vibrate the bosoms of men on either side? None of these things would interest them. Their interests were centered here, and thence extended to the work of God among the nations of the earth.

Did Joseph, in the spirit world, think of any thing else, yesterday, but the doings of his brethren on the earth? He might have been necessarily employed, and so busy as to be obliged to think of other things. But if I were to judge from the acquaintance I had with him in his life, and from my knowledge of the spirit of Priesthood, I would suppose him to be so hurried as to have little or no time to cast an eye or a thought after his friends on the earth. He was always busy while here, and so are we. The spirit of our holy ordination and anointing will not let us rest. The spirit of his calling will never suffer him to rest, while satan, sin, death, or darkness, possesses a foot of ground on this earth. While the spirit world contains the spirit of one of his friends, or the grave holds captive one of their bodies, he will never rest, or slacken his labours.

You might as well talk of Saul, king of Israel, resting while Israel was oppressed by the Canaanites or Philistines, after Samuel had anointed him to be king. At first he was like another man, but when occasion called into action the energies of a king, the spirit of his anointing came upon him. He slew an ox, divided it into twelve parts, and sent a part to each of the tribes of Israel, with this proclamation—"*So shall it be done to the ox of the man who will not come up to the help of the Lord of hosts.*"

Ye Elders of Israel! you will find that there is a spirit upon you which will urge you to continued exertion, and will never suffer you to feel at ease in Zion while a work remains unfinished in the great plan of redemption of our race. It will inspire the Saints to build, plant, improve, cultivate, make the desert fruitful, in short, to use the elements, send missions abroad, build up states and kingdoms and temples at home, and send abroad the light of a never-ending day to every people and nation of the globe.

You have been baptized, you have had the laying on of hands, and some have been ordained, and some anointed with a holy anointing. A spirit has been given you. And you will find, if you undertake to rest, it will be the hardest work you ever performed. I came home here from a foreign mission. I presented myself to our President, and inquired what I should do next. "Rest," said he.

If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the Priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

May God bless you all. Amen.

# ELDER JOHN TAYLOR'S MISSION TO EUROPE IN 1849-1852.

HIS REPORT, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 22, 1852.

Brethren and Sisters—I feel happy in having the privilege of meeting you once more in the Valley of the mountains. It is now about three years since I left this place. Since then I have travelled a great distance, enough, if in a straight line, to have gone round the world. Had I only had that to do, I should have been back some time ago. Before I enter upon anything else, I will tell you some of my feelings, and speak of other things afterwards.

I feel glad to see you, brethren, sisters, and friends, and permit me to say that I feel just at home, for Zion is my home; wherever the people of God are, I feel perfectly at home, and can rejoice with them. It seems as though I want to look at you. I have been gazing around at this, that, and the other one, while brother Wallace was preaching; I have been trying to think where I had seen them, and the various scenes we have passed through together, in different places—in journeying, in perils, in mobbing, in difficulties and dangers of various kinds. But out of all we have been delivered, the hand of God has been manifested towards us in a remarkable manner. And then I see people here from different nations, with whom I have associated — from England, Ireland, Scotland, Wales, and from other nations of the earth; from the Eastern, Western, Northern, and Southern States; from Canada, and from almost all parts of the world. I think of the various changes, annoyances, and tribulations that we have passed through, the deliverances we have obtained, and the hand of God which has been manifested to us in all these things; and I rejoice, and praise God my Saviour. I feel perfectly at home, in fact I feel at home wherever I meet with the Saints of God—in this country, or in other countries, but this is the grand home, this is the home for the gathering of the Saints of the Most High God, the place where the oracles of God dwell, and where the Spirit of God is pre-eminently poured out, where we have come to learn, of the great Jehovah, the sacred things pertaining to, and associated with His kingdom.

I am not going to preach, I wish to tell my feelings, and look at you, and think about what we have done, and what we are going to do, for it is not all done yet—we have only commenced the great work of the Lord, and are laying the foundation of that kingdom which is destined to stand forever; what we shall do, is yet in the future; we have commenced at the little end of the horn, and by and bye we will come out at the big end.

I was talking about troubles, but I don't know that we need talk or care about them. We have had some little amusements and frolics among the Gentiles, some few difficulties, but we have struggled through them all, and we are all here safe and sound. True, some of our friends have dropped by the way, they have fallen asleep, but what of that? and who cares? It is as well to live as to die, or to die as to live, to sleep as to be awake, or to be awake as to sleep—it is all one, they have only gone a little before us. For

example, we have left other parts and come here, and we think we have got to Zion; they have gone to the world of spirits, and they think they have got to heaven; it is all right. We have left some of our friends behind in various places; when they arrive here, they will shake hands with us, and be glad they have got to Zion; and when we go to where our departed friends are gone, we shall strike hands with them, and be glad we have got to heaven; so it is all one. Although our friends were sorry when we left them, yet they rejoiced as well as we, that we were going to Zion; and so we shall rejoice with those who have died in the Lord, for they rest from their labors.

We have the principles of eternal life in us, we have begun to live, and we shall continue to live, as the Methodists very properly express it, "while life, and thought, and being last, or immortality endures;" and this is the beginning of it, consequently other little circumstances in this world, or even life or death, have very little to do with it. Some people have said to me, sometimes, Are you not afraid to cross over the seas, and deserts, where there are wolves and bears, and other ferocious animals, as well as the savage Indians? Are you not afraid that you will drop by the way, and leave your body on the desert track, or beneath the ocean's wave? No. Who cares anything about it? What of it, if we should happen to drop by the way? We expect the Lord and His angels can do as much as brother Benson has done in gathering up the people—he has brought a great host from Pottawatomie—and the Lord can surely as easily "send His angels, and gather together His elect from the four quarters of the earth," and, as old Daniel says, we shall all come up and stand in our "lot in the end of the days." These things don't trouble me, but I have felt to rejoice all the day long, that God has revealed the principle of eternal life, that I am put in possession of that truth, and that I am counted worthy to engage in the work of the Lord, and be a messenger to the nations of the earth. I rejoice in proclaiming this glorious Gospel, because it takes root in the hearts of the children of men, and they rejoice with me to be connected with, and participate in, the blessings of the kingdom of God. I rejoice in afflictions, for they are necessary to humble and prove us, that we may comprehend ourselves, become acquainted with our weakness and infirmities; and I rejoice when I triumph over them, because God answers my prayers, therefore I feel to rejoice all the day long.

I feel as though I am among the honorable of the earth when I am here; and when I get mixed up with the people abroad, and mingle with the great people in the world, I feel otherwise. I have seen and deplored the weakness of men—their folly, selfishness, and corruption. I do not know how they feel, but I have witnessed a great deal of ignorance and folly, I think there is a great deal of great littleness about them. There is very little power among them, their institutions are shattered, cracked, and laid open to the foundation. It is no matter what principle you refer to—if to their religion, it is a pack of nonsense; if to their philosophy and politics, they are a mass of dark confusion; their governments, churches, philosophy, and religion, are all darkness, misery, corruption, and folly. I see nothing but Babylon wherever I go—but darkness and confusion, with not a ray of light to cheer the sinking spirits of the nations of the earth, nor any hope that they will be delivered in this world, or in the world to come.

I have been with my brethren here who went with me some years ago

to foreign nations—brother Erastus Snow, who is here; brother Lorenzo Snow, who has not got back yet; brother F. D. Richards, who has been over in England; and brother Pratt. There has been a great work done in all of these places, but I will leave these brethren to relate their own affairs themselves. I rejoice to associate with them, I rejoice to hear of their prosperity, and to see the wisdom, intelligence, and prudence that have been manifested in all their deportment and transactions. I could not have bettered it, and I do not know that anybody else could. Everything has been going on well, and prospering, the hand of God has been with us, and His angels have been on our path, and we are led to rejoice exceedingly before Him as the God of our salvation.

It gave me great joy, on my way home, to find the Saints leaving Kanesville. It seemed as though they were swept out with a besom almost. When I was there, I rode out in my carriage one day to a place called Council Point. I thought I would go and visit some of the folks there, but, when I got there, behold, there were no folks to see. I hunted round, and finally found a place with something like "grocery" written upon it. I alighted, and went into the house, and asked a person who presented himself at the door, if he was a stranger there. Yes, says he, I have only just come. And the people have all left, have they? Yes, was the answer. I next saw a few goods standing at the side of a house, but the house was empty, these were waiting to be taken away. I went into another house, and there were two or three waiting for a boat to take them down the river, and these were all the inhabitants I saw there!

When I first reflected upon this removal, my heart felt pained. I well knew the disposition of many of the men on those frontier countries, and I thought that some miserable wretches might come upon them after the main body of the Saints had removed, and abuse, rob, and plunder the widow, the orphan, the lame, halt, blind, and destitute, who might be left, as they did in Nauvoo; and thus the old, decrepit, and infirm would be abused, insulted, and preyed upon by wretches in human shape, who never have courage to meet men, but are cruel and relentless with the old, infirm, the widow, orphan, and destitute. But, thank God, they are coming, nearly all, old and young, rich and poor.

When I see my brethren and sisters here, I cannot help but to rejoice with them, and especially with those who have been engaged in these various labours.

The reports that have reached me from time to time, of your prosperity—accounts of the great work of the Lord that was going on here, have caused me much joy. I have heard of your progress in the city, and out of it; of your various settlements and explorations; and of the many organizations made by the Presidency, This has been joyful to me while abroad in foreign nations.

Some people think that preaching is the greatest part of the business in building up the kingdom of God. This is a mistake. You may pick out our most inferior Elders, in point of talent and ability, and send them to England to preach and preside, and they think they are great men there. Their religion teaches them so much more than the Gentiles know, that they are received as the great men of the earth. Anybody can preach, he is a poor simpleton that cannot, it is the easiest thing in the world. But, as President Young says, it takes a man to practise. A great many preach first-rate when they get abroad; you there meet with most eloquent men, they will almost make the stones un-

der your feet tremble, and the walls of the building to quake; but the moment they get into a little difficulty, they immediately dwindle down into nothing, and they have not got as much force as would draw a musquito off its nest.

But the things that are going on here, require talent, force, energy, a knowledge of human nature and of the laws of God. The sacrifices that are being made, in leaving home, and travelling from place to place, combating and overcoming the many difficulties that we have had to cope with, and standing in a distinguished position in the eyes of the nations of the earth, are no small affair. They gaze with astonishment at the stand that this people take at the present time in their territorial capacity; to that all the nations and courts of Europe are looking. Talk about preaching; this is a matter of another importance entirely. I do not care how eloquent men are—these are all good in their place—but it is the organization in this place; the wise policy of the Governor who presides here, in the extension of this infant state, by building up new colonies, &c.; making such extensive improvements that preach louder among the courts of Europe, at the present time.

It is one of the most remarkable things that has ever taken place in any age; and kings, and philosophers are obliged to acknowledge it. I remember noticing an article in the London *Times*, not long ago, (and it is one of the leading papers of the day). In speaking about the "Mormons," giving an account of some affairs associated with the Church, and with the establishment of a Territorial Government here, the editor remarks nearly as follows—"We have let this people alone for some time, and said nothing about them; we have been led to believe that they were a society of fanatics and fools, &c.; but let this be as it may, their position in the world, in a national capacity, demands at our hands, as public journalists, to report their progress, improvements, and position." I sent the Epistle of the First Presidency to the *Journal Des Debats*, which is one of the principal papers in Paris. They published the Epistle, and the chief editor made some excellent remarks upon it, and signed his name to them. It was taken from that paper, and translated and published in Switzerland, Italy, Denmark, and Germany, and thus, in their various languages, it was spread before the nations of Europe. Our place and people are becoming well known abroad. While in the city of Paris, I had to do with some of the leading government men. In seeking to obtain authority to preach, all I had to do, generally, was to send my card —John Taylor, *du* (from) *Deseret*.

We are becoming notorious in the eyes of the nations; and the time is not far distant when the kings of the earth will be glad to come to our Elders to ask counsel to help them out of their difficulties; for their troubles are coming upon them like a flood, and they do not know how to extricate themselves.

I will here give a short history of some of my proceedings. I was appointed to go to France some years ago, in company with some of the Twelve, who were appointed to go to other places. The First Presidency asked us if we would go. Yes, was the reply; we can go anywhere, for if we cannot do little things like these, I don't know what else we can do. Some people talk about doing great things; but it is not a great thing to travel a little, or to preach a little. I hear some of our Elders saying, sometimes, that they are going to do great things—to be rulers in the kingdom of God, Kings and Priests to the Most High, and are again to exalt thousands of others to thrones, prin-

cipalities, and powers, in the eternal worlds; but we cannot get them out of their nests, to travel a few miles here. If they cannot do this, how will they ever learn to go from world to world?

We went, and were blessed in our journeying. We had a pretty hard time in crossing the plains, and I should not recommend people to go so late in the season as we did. We should have lost all our horses, but the hand of God was over us for our good; He delivered us out of all our dangers, and took us through safely. When we got to the Missouri river, the ice was running very strong, so that it was impossible to ferry; but in one night the river froze over, and we passed over as on a bridge, in perfect safety; but as soon as the last team was over, the ice again removed. Thus the Lord favoured us in our extremities.

You may inquire, how did you get along preaching? The best way that we could, the same as we always do. We went to work (at least I did) to try to learn the language a little. I went into the city of Boulogne, and I obtained permission there from the mayor to preach; this I was under the necessity of doing. At that time, I had not been very particular in seeking recommends as I went along; but I had a recommend from Governor Young: he told the folks I was an honorable man, and signed his name to it as the Governor of the Territory of Utah, and Willard Richards as Secretary. I told the mayor, in relation to these matters, I had not many papers with me, but I had one that I obtained from the Governor of the state I came from. O, says he, "Mr. Taylor, this is very good indeed, won't you leave it with me, and if anybody finds any fault, I shall have it to refer to."

Several Protestant priests from England commenced to annoy us, and wanted to create a disturbance in the meeting, but I would not allow it, besides I was in a strange city, and was received courteously by the mayor, and wished my meeting to be orderly. These insolent men came to create disturbance in our meetings, but seeing they could not get a chance of speaking inside the doors, they followed me in the streets, asking me questions as I walked along. Among the questions, they said something about "Joe Smith." Says I, Who are you talking about? I was well acquainted with Mr. Joseph Smith; he was a gentleman, and would not treat a stranger as you do me. They still, however, dogged after me, asking me more questions. I told them, I did not wish to talk with men of their caste. They finally sent me a challenge, and we had a discussion; the result of it you may have read as published. The Methodist preacher denied his calling, and was to be removed from his place, in consequence; and the others sunk into forgetfulness —I could obtain no information of them when last there. I decreed, then, I would let the English alone, and turn to the French.

I went from there right into the city of Paris, and commenced translating the Book of Mormon, with brother Bolton to assist me. We baptized a few; some of them men of intelligence and education, and capable of assisting us in the work. Brother Pack went to Calais, and raised a small Church there. We afterwards united some English Branches, Boulogne en France, to it, called the Jersey Islands. There the people speak half English, half French; and brother Pack went to preside over them. Brother Bolton and I remained principally in Paris, and in that neighborhood; we there organized a Church. Before I came away, we held a Conference, at which four hundred members were represented, including those

Branches that were added to the Branch in Calais.

We have got a translation of the Book of Mormon, as good a one as it is possible for anybody to make. I fear no contradiction to this statement from any man, learned or illiterate. I had it examined and tested by some of the best educated men in France. I have got a specimen with me. [The Book was produced, which was beautifully bound.] This is the Book of Mormon, translated into the French language, and it is got up in as good a style as any book that was ever published, whether in the Church or out of it. The translation is good, the printing is good, and the paper is good. I have made some little alterations, that is, I have marked the paragraphs, and numbered them, so as to tell where to refer to, when you wish to do so; and in some instances where the paragraphs are very long, I have divided them. The original simplicity of the book is retained, and it is as literal as the genius and idiom of the French language would admit of.

This book is stereotyped, and I have arranged it so that when copies of this work are sold, a certain amount of money is put away, that when another edition is called for, the money is there; and thus it can be continued from time to time, as necessity shall require, until 200,000 copies are printed without any additional expense. We also publish there a paper called "L'Etoile du Déseret," (The Star of Deseret.) It is got up in good style, and printed in new type. It is also stereotyped, and most of it is new matter. I have given an account of the organization of the Church, and a brief history of it; of the coming forth of the Book of Mormon, and the evidences of it; of the doctrines of the Church, and the position of things in this country, &c. &c. These are some of the leading items of this publication. Instead of filling it with the news of the day, we have filled it with all that is good for the people to read, that it may be a standing work for years to come. It contains articles written on baptism, the Gift of the Holy Ghost, the necessity of gathering together, and all the leading points associated with the religion we believe in, that there may be evidence forthcoming at any time and place, in the hands of the inquirer. If men should be there, not acquainted with the language, and individuals should make inquiries of them relating to the doctrines of their religion, they have nothing to do but hand them this Number or that Number of the "Star of Deseret," containing the information they wish. This will save them a great deal of trouble in talking.

We found many difficulties to combat, for it is not an easy thing to go into France and learn to talk French well; but at the same time, if a man sets to work in good earnest, he can do it. I have scratched the word "can't" out of my vocabulary long since, and I have not got it in my French one.

The Spirit of the Lord was with us, and with the people, and He prospered us in our undertakings, and we were enabled to accomplish the thing we set about. We had difficulties to cope with in regard to the government. If it had not been for the position of things there in relation to the late revolution, that was then brewing, I believe we should have obtained the privilege from the government to preach throughout all France, and also protection for the Elders.

I petitioned the Cabinet for that privilege. While talking to some of them, they told me there would be no difficulty in obtaining permission. But we were unable to obtain the liberty we wished. And I believe it originated from the position of things just before the revolution broke out;

it was through that, or through difficulties in Denmark, wherein a mob was raised against the Saints. They were then banishing strangers out of Paris, and would not allow them a place there unless they were wealthy persons, and had money in the bank, as security for their conduct.

"Liberty, Equality, Fraternity, and Brotherhood," was written almost upon every door. You had liberty to speak, but might be put in prison for doing so. You had liberty to print, but they might burn what you had printed, and put you into confinement for it. The nations of Europe know nothing about liberty, except England; and there it is much the same as here, that is, liberty to do right.

When you get into France, Germany, or any of the foreign nations, where the language is different from ours, the spirit of the people is different, and it appears to me that a different spirit is carried along with these languages, which is peculiar to them.

I might tell you about their political state, but I will preserve that for some political speech or other; we will let that go for the present. At the same time, there are thousands of as good spirited, honest hearted men as I ever met with in any part of the world; they are quiet, calm, peaceable, and desirous to know the truth, and be governed by it; and if we only had liberty to preach to them the principles of truth, thousands would flock to the standard of truth.

Infidelity prevails there to a great extent, and at the same time a great deal of a certain kind of religion, a sort of Catholicism; not the Catholicism that was, but which is. Men have got sick of it, and look upon it as moonshine and folly. You may divide the people into three classes—the most religious class are the women; from observation you would judge that they attend to the affairs of the souls of their husbands, as well as their own. The fact is, the men care little about it themselves. You will find nothing but women in the places of worship there, while on the other hand, if you go out to the public promenades, and theatres, and public amusements on Sunday, you will see men by thousands; and if you judge of their religion by their actions, you would consider that the theatre and public amusements are their places of worship; at the same time, that the Church is the place to do penance, and that the women do it.

I am not surprised that infidelity should prevail in such countries. I declare, personally, if I could see nothing better than what is called Christianity there, I would be an infidel too; and I say the same also in regard to Protestantism. The Protestants talk a great deal about Catholic priests, but I believe they are much more honest in the sight of man, and will do more for their pay, than any Protestant minister you can find. You will find them up at five o'clock in the morning, saying mass, and attending to what they consider are their religious duties—visiting the sick, and going among fevers and plagues, where Protestant ministers dare not go. This is my notion of that. (A voice in the stand—The children are always lazier than their daddy.) The idea of taking Protestantism among the French people is nonsense, for one Catholic priest could prevail over fifty Protestants. The Catholic priests are more intelligent, they know the basis upon which their church is founded, and they can reason upon principles the Protestants cannot enter into. Protestants can do very well when they have got a mass of their own people around them.

When I was in Boulogne, some Protestant ministers were afraid lest I should make a division among them; they were fearful lest I should show

up some of their follies, and the Catholics should laugh at them. One of these Jesuit priests came to me; he was a well educated man. In speaking on those discussions, says he, when they ask about the character of your founders, just examine into theirs, and I will furnish you all the testimony you want. I told him I was much obliged to him, but I could attend to my own business. I thought if I could not get along, and defend "Mormonism" without the help of a Jesuit priest, it was a poor case.

I was speaking, a while ago, about the people there being divided into three classes. One of them you may call infidel, under the head of Socialism, Fourierism, and several other isms. Communism is a specimen of the same thing, and they call it religion! These are generally known under the head of what is called Rouges, or Red Republicans. There is one class that think it is necessary to sustain religions as a national policy, to subdue the minds of the people, and make them easier to govern. The third class is in the minority a long way; it is those who are actually sincere in their religion.

I will give you a specimen of Protestantism as I witnessed it in a grand anniversary Bible Society meeting in Paris. There were some of the most notable men in Paris going to preach there, and that attracted the attention of the public. The meeting was held in one of the principal Protestant churches. The late Prime Minister of Louis Philippe, Monsieur Guizot, presided, and many other eminent men were present. M. Guizot is a man of great ability, and quite an orator, so that all parties respected him on account of his talent. As he was going to be there, and deliver a speech, it attracted quite an audience. I went to hear them, in company with a French minister that was baptized there. The place was pretty well crowded, not so full as this hall is this morning; but in that country it was considered a first rate congregation. When M. Guizot finished his discourse, about one-third of the congregation left. I thought this a curious proceeding; they don't act so in Protestant countries. Another got up to speak, and when he had made a speech, another third of what was left, left the house and went away; and when four or five of them had made speeches, there were about as many left in the house as you would see at a Catholic chapel at mass. I was really surprised at the indifference and carelessness manifested.

This was at the anniversary of a Bible Society in the city of Paris, where some of the most notable men gathered together. I speak of this to represent to you the position of things there, and the spirit of the people in relation to these matters. In a theatre, or in any public spectacle, all would have stayed till the last.

It is among this people we have got to introduce the Gospel. When they come to see it, they rejoice in it, but we do not preach religion much to them, for a great many of them are philosophers, and, of course, we must be philosophers too, and make it appear that our philosophy is better than theirs, and then show them that religion is at the bottom of it. It would be nonsense to talk about justification by faith: they would say it was moonshine, or something else. You have got to talk common sense, you have got to affect their bodies as well as their souls, for they believe they are possessed of both. When they once get interested in the work of God, and get the Spirit of God, they rejoice exceedingly in the blessings of the Gospel. I have seen Saints in that country who rejoiced and thanked God, for the blessings of the new and everlasting covenant, as much as ever I saw Saints in any country.

I had thought, after having completed the translation of the Book of Mormon into the French language, in which I was assisted by brother Bolton, of returning home last year, but I met with the Epistle of the First Presidency, from which I could learn their desire that we should stay another year. I, therefore, thought I would alter my course immediately, and follow the directions of the Spirit of God—for I wished all the time, as Paul says, to be obedient to the heavenly calling; I wished at all times to pursue the course the Spirit of the Lord should dictate. I knew it would dictate them right, though I did not see at that time that it would be of much benefit for me to stay long there, as it was no place for preaching in. The government, after studying about these things some time, denied us the privilege of preaching; and all the place we had to meet in was a private room; and, according to a law of the government, if more than twenty persons were known to meet together they were in danger of being put in prison. The officers were continually on the alert, and when we would meet, lest there should be more than twenty people, they would be counting how many there were in the room, and thus the Saints were continually under the spirit of fear of the authorities. It is under these circumstances we have had to labour.

As it stated in the Epistle, that it was better for the brethren to extend their labours to other nations, it immediately occurred to my mind to go to Germany, so I made a plan before I got up in the morning, for thought flows quickly, you know. The plan was—to publish the Book of Mormon there. I wrote to brother Hyde to send me out some brother that was acquainted with the German language, and my letter got there about the time he left for the Valley, and he did not get it. I said to brother Bolton, and brother De La Mere, who was from the island of Jersey, that there was one man in the Valley I wished was here, and that was brother Carn. There was one brother in France, who was a German, and was well acquainted with the languages, both German and French: I engaged him to go with me to Germany, that is, to translate. However, I went over to England, and thought we would hunt in England to find some person qualified to go and preach in Germany. I found many Germans, but none with sufficient experience in the Church. Finally, I thought I would start by myself. When I got to London, I met with brother Dykes; he had said something about going to Germany, but he concluded he had better be with brother Snow, as he was acquainted with the Danish language; he had got his discharge from that engagement, and was on his way home when I met him. This placed things in another position. He said he would like to go if his family could be provided for, but I could not say anything particular about his family.

I finally had him go for a month or two, for I did not wish to put a thing upon him I would not do myself. He felt a desire to go, and said he would do as I said, so I told him to go for two months. I made an appointment to meet him in Germany, as I had to go through France.

When we arrived there, we started the translation of the Book of Mormon, and it was half completed before I came away. We also started to publish a paper in Germany, called Zions Banier, (Zion's Banner.) I wished to be perfectly satisfied that the translation was right; brother Richards and I heard some of it read in Boulogne, and we thought it was very good, but still it had to be altered. I, therefore, got some of the best professors in the city of Ham-

burg to look over it: some few alterations were necessary, but not many. Also, with regard to the paper, one of the professors said he would not have known it was written in English and translated; he should, if not told to the contrary, have supposed it written originally in German.

I have often heard men in this country splutter a great deal about the meaning of odd words in the Bible, but this only exhibits their folly: it is the spirit and intention of the language that are to be looked at, and if the translator does not know this it is impossible for him to translate correctly, and this is the reason why there are so many blunders in the Bible. I believe the English Bible is translated as well as any book could be by uninspired men. The German translation of the Bible, I believe, is tolerably correct, but some of the French editions are miserable.

A Protestant minister in Germany refused to discuss the doctrine of Baptism, because their Bible is so plain upon that subject that the doctrine of sprinkling could not be maintained. Among the German people, we find a great deal of infidelity, but at the same time we find very much sterling integrity, and there will be thousands and tens of thousands of people in that country who will embrace the faith, and rejoice in the blessings of the Gospel. We have sent our French papers to Switzerland, Denmark, and to Lower Canada, and some of our German papers to France, and *vice versa*.

The languages in these countries are mixed up: it is a profession more general than it is in this country; they think a man is very ignorant if he professes to be a teacher and does not know two or three languages, but with all their knowledge of languages, there is a great amount of ignorance. There are men there acquainted with two or three languages, and that is all they do know; if you except that, there is not an ounce of common sense remains. What if you can read French, or German, or Hebrew, or anything else—what good would it do you unless you read to understand the works written in those languages? Simply none at all. A man is a fool if he boast about anything of that kind.

The Book of Mormon by this time is printed and stereotyped in the German language. I left brother Carn there, to attend to this business: everything was going on smoothly, so I thought I could leave it as well as not. When I got to Liverpool, and was about coming away, the very man I wanted to come from the Valley arrived there. I was glad to meet him in Liverpool.

I shall want to get some folks to go to France, and to Germany. I would not ask anybody to do that which I would not do myself.

There are books, thousands of them, if you cannot talk to the people, you can give them the books to read. But you can learn the language, or you are poor concerns. Any sane person can.

I do not know that it is necessary for me to say anything more. O yes, I organized a society to make sugar, and a woollen manufactory. The sugar factory will be here soon. If you will only provide us with beets and wood, we will make you sugar enough to preserve yourselves in. We can have as good sugar in this country as anywhere else; we have as good machinery as is in the world. I have seen the best specimens of it in the World's Fair, but there was none better than this; there is not any better on the earth, nor better men to make sugar than those who are coming. I found this affair as difficult to arrange as anything I have had to do. We could not bring the other machinery on this year, for we had as much on hand with the sugar machinery as we could get along with,

so we had to leave it, that is, the woollen and worsted machinery, to another year. I can say also of this, that it is as good machinery as there is in the world. It is the same kind of machinery that is made use of in the west of England to make the best kind of broad cloth; also a worsted manufactory to manufacture cloth for ladies' wear, such as merinoes, and alpaccas, and other sorts of paccas, I don't know the names of them all; and various kinds of shawls, blankets, carpets, &c., &c., if we can only command the wool.

After having gone through these things, I will say again, I am glad that I have got back to this place. Some people have asked me if I was not pretty near being taken up and put in prison by the authorities of France. I might have been, but I did not know it.

A gentleman in Paris would make me promise to call on him when I came back to Paris, and make his house my home. I agreed to return, and stay a few days in that city, and hold a Conference there. This was a few days after the revolution. I saw the place where the houses had been battered down, and the people killed by wholesale; where were shot down promiscuously, both big and little, old and young, men, women, and children. I was there soon after this occurrence; and at the very time the people were voting in their President, we were holding a Conference on the same day, for I thought they would have something else to do than to attend to us. Some of the Elders, however, were afraid to come to Paris, lest there should be difficulty.

There were about 400 represented at this Conference; Elders, Priests, and Teachers were ordained; and a Conference was regularly organized. The Spirit of the Lord was with us, and many were ordained to the Priesthood, with a Presidency over the nation.

After I had left Paris, on my arrival in England, I found a letter from brother Bolton, who is president in France; he informed me that the *haut* (high) police had been inquiring for me at my lodgings, but that the gentleman of the house had kept him talking for two hours, defending my character, &c. They came to the house ten minutes after I had left in a cab for the railroad, but I had then finished my work, and when they would have put their fingers on me, I was not there. But at the very time they were voting for their president, we were voting for our president, and building up the Kingdom of God; and I prophesied then, and prophesy now, that our cause will stand when their's is crushed to pieces; and the kingdom of God will roll on and spread from nation to nation, and from kingdom to kingdom. And from these nations we have been preaching the Gospel of Christ to, you will see thousands and tens of thousands yet flocking to Zion, and singing Hallelujahs to the God of Israel.

Did we not talk about England in the same way when the Gospel was first introduced into that country? Brother Kimball prophesied the same things of that country, and they have all come to pass, and this will come to pass by and bye, for there is "a good time coming, Saints, wait a little longer;" and we will rise up like servants of the living God, and accomplish the work He has given us to do; and when we have done our work here, we will then join our friends in the eternal worlds, and engage in acts more vast, more mighty, and that will require more energy than the works we are now engaged in.

I rejoice that I am happy to meet with you and my family: you are my friends, and you are the friends of God, and we are building up the kingdom of God, and by and bye the kings and princes of the earth will come, and gaze upon the glory of Zion.

I used to think there was a good deal of intelligence among the world, but I have sought for it so long I have given up all hopes of ever finding it there. Some philosophers came to visit me in France, and while conversing, I had to laugh a little at them, for the word philosophy is about every tenth word they speak. One of them, a Jesuit priest, who had come in the Church, a well educated man, was a little annoyed in his feelings at some of my remarks, on their philosophy. I asked them if any of them had ever asked me one question that I could not answer. They answered in the negative. But, said I, I can ask you fifty that you cannot answer.

Speaking of philosophy, I must tell another little story, for I was almost buried up in it while I was in Paris. I was walking about one day in the *Jardin des Plantes*—a splendid garden. There they had a sort of exceedingly light cake; it was so thin and light that you could blow it away, and you could eat all day of it, and never be satisfied. Somebody asked me what the name of that was. I said, I don't know the proper name, but in the absence of one, I can give it a name—I will call it philosophy, or fried froth, which you like. It is so light you can blow it away, eat it all day, and at night be as far from being satisfied as when you began.

There are a great many false principles in the world, and as I said before, whether you examine their religion, their philosophy, their politics, or their national policy, you will find it a mess of complete baby work, there is nothing substantial about it, nothing to take hold of. There is no place that I have found under the whole heavens where there is true intelligence, but in the land of Zion.

I will risk our Elders among the world, if they will only brush up their ideas a little. I will take any of you rough looking fellows, put you in a tailor's shop a little, and start you out like gentlemen, as large as life. I tell you there is a great difference between our people and others. Many others have a nice little finish on them; they may be compared to scrimped up dandies; but everything is on the outside, and nothing in the inside.

Our folks who are operating round here in the kanyons, and on the land, are listening to the servants of God, and studying principles of eternal truth; they are like young rough colts, with plenty of bone, sinew, and nerve in them; all they want is rubbing down a little, and they will come out first rate. I believe in the polish, and a little of every thing else, you know I am a Frenchman now.

I have found that all intelligence is good, and there is a good deal in the world, mixed up with all their follies. It is good for the Elders to become acquainted with the languages, for they may have to go abroad, and should be able to talk to the people, and not look like fools. I care not how much intelligence you have got, if you cannot exhibit it you look like an ignoramus. Suppose a Frenchman should come upon this stand to deliver a lecture upon Botany, Astronomy, or any other science, and could not speak a word of English, how much wiser would you be? You may say, I thought the Lord would give us the gift of tongues. He won't if we are too indolent to study them. I never ask the Lord to do a thing I could do for myself. We should be acquainted with all things, should obtain intelligence both by faith and by study. We are instructed to gather it out of the best books, and become acquainted with governments, nations, and laws. The Elders of this Church have need to study these things, that when they go to the nations, they may not wish to return home before they have accomplished a good work.

When I was in Hamburg, there were

30,000 soldiers quartered in the city, and that is called a free city. If you ask any of the inhabitants what they are doing there, they will answer—Ich weise nicht, (I don't know,) but we have to keep them. They are there because the Emperor of Austria placed them there, and he had power to have them there.

In Paris, you would suppose you were in an armed city, for you could not step anywhere without meeting soldiers at every step.

When I was in Hamburg, I had to go and get a permit to authorize me to stay one month, and when that was done, I had to get another to authorize me to stay another month. The only thing we can do in that country at present is to baptize some of the citizens, and set them to preaching, as they have more rights and privileges than a stranger. No man has a right to receive his own son into his own house, if not a citizen, without a card, or a permit from the Government; and that is a free city, so called. We cannot know anything about the blessings and privileges we have as Americans, without becoming acquainted with the condition of other nations, this is one of the greatest countries in the world, but they (the Americans) do not appreciate their privileges.

I am glad to see things moving on so well here; I observe great improvements and changes: you have done a great work, and God will bless you for it. I am glad to see and hear that you are more diligent in paying tithing, and attending to your duties than before I left. It is not hard to do the will of God, and if some of you would go out into the world for two or three years, you would not find it hard to pay tithing when you came back again. I am glad to hear of these things—of the building up of the kingdom of God; and union is strength, and to fulfil the will of God brings down blessings upon our heads. I now expect to rest a little, and visit a little, and we will talk and preach, and do all the good we can in this world, and then go into the next to do more good.

I feel obliged to the brethren here for putting me up a house; and brother Brigham, I am much obliged to you for it; God bless you for it. And I pray that the blessings of God may rest down upon all the Saints, worlds without end. Amen.

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## RECREATION, AND THE PROPER USE OF IT.

A SPEECH DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT THE LEGISLATIVE FESTIVAL HELD IN THE TERRITORIAL HOUSE, GREAT SALT LAKE CITY, MARCH 4, 1852.

With joy and delight I look upon you, brethren and sisters. I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with

all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let me ask a question. Finding ourselves in our present position in the world of sin and darkness, of ignorance, unbelief, superstition, and tradition, which have been woven and interwoven with our lives; thrown around us like a mantle, which is used to shield the body from the cold and from the storm; considering ourselves as we are, then ask ourselves the question, if on earth we have any idea of anything like a kingdom or community of people being celestial; then ask ourselves again, if we have, does not the presentation this evening border very nigh to it? I can say for one, as far as we do know and understand, as far as our capacities can expand, and grasp life and happiness, just so far this community which is present this evening, is advanced in the celestial path.

If there is a heart here this evening, that does not chime in with every sentiment of righteousness, that heart has no power in this assembly. This company are controllable, like the ship by the rudder, in a gentle breeze, that can be turned hither and thither at the will and pleasure of him who commands; so with all here present; at the sound of the voice, all is hushed, and every heart throbs in unison in response to the words of praise and thanksgiving to our Father and our God. This proves that the majority, at least, are right; and I have no reason to believe that there is a heart in this house, but chimes in with my own. Every countenance is cheerful; every face is lit up with a lively glow of joy, peace, and tranquillity.

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting, and communing with each other in the Sacrament of the Lord's Supper. Now we are met in the capacity of a social community—for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action to the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles, all men and women must be their own judge. I judge for myself, and not for another, although I have that privilege, and can do it with safety and propriety. Why is this? Because when I look upon the faces of my brethren, I know their hearts; let the roots of bitterness be there, and their countenances meet mine, and I know it in a moment. Do you not know it also? Can you not feel it? Can you not see it? You can. This is why I say that I have the privilege of judging others. You have the same privilege. Having this privilege to judge for others as well as myself, I feel to say, that every heart of the company present this afternoon and evening, feels to sing praises to the Lord, and shout hallelujah to His holy name. I am in the best place I ever was during my life, and with the best society. I never saw a community that enjoyed the tranquillity and peace that are enjoyed by this people in these vallies of the mountains. Is it not so? Judge for yourselves, ye are my witnesses.

A few words, perhaps, will suffice

the company. I was requested to make a few remarks at the opening of the meeting, but I chose to delay speaking until a more suitable time; for when any of my brethren or myself speak to the people, I wish all to hear that conveniently can, because when we are in this capacity, and call our minds together, it is to reflect for a few moments, and look at each other, and think of the Lord; view over the past times of our lives, and contrast their history with the present festive moments. It is good to look upon each other, because the faces of our friends, and the gladness of their countenances, cheer our hearts, furnishing food for future reflection. Under all circumstances, in every situation of our past lives, in every transaction of business and of social enjoyment, remember it is good to reflect and consider upon it now in the days of peace and prosperity, while we have the privilege.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when we shall be separated from each other. Some of these, my brethren, may be absent in foreign lands; our sisters may be separated from this community, and go to the right and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful, and it is according to the frailties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties and enjoyments, are apt to be forgotten. This is our experience. If we should suffer ourselves to spend our time day after day, and week after week, as we are to-day, how long would it be, before we would forget the Lord? It would not be long. If we continued in the exercising of the body without reflection, this company would soon think—it is no matter about praying, or asking the Lord about anything; we have enjoyed ourselves heretofore, and all has been peace, quietness, and good order. But how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason, I say, on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have had sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason—I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, What are they for, then? I answer, that my body may keep pace with my mind. My mind labors like a man logging, all the time; and this is the reason why I am fond of these pastimes—they give me a privilege to throw every thing off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed and quickened, and enlivened, and animated, so that my mind may not wear

out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in and practice what I do. The question might be asked, Why not go into the kanyons and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kanyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, Come, brother Brigham, I want to talk with you; come, I will chop this wood. How many scores of times I have undertaken to work, since I came into this ministry! Scores and hundreds of times when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes; some one would come along, "Give me the hoe, brother Brigham, I want to talk with you;" and so stop me, and no sooner stop me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little, while my council room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman, Saint or sinner, it mattereth not, that feels injured, and lays his or her complaints before me; but what it rests upon my feelings; but my faith is unyielding, and I intend to keep it so, as much as I can; my feelings sympathize so with the injured, that I am grieved and distressed, and my head aches, and large drops of cold sweat sit upon my brow, and no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off from my heels all that I cannot carry. I will carry all I should, but there is not a person in this community that can bring to mind or mention the time whenever I exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep with me in eternal silence.

But to return to our party. I would just say, it was gotten up by the Legislature to enjoy ourselves. I have enjoyed myself first-rate: my heart is cheerful and full of gladness. I am in the midst of the Saints of the Most High, and my desire is, and I will say with all my heart, may God grant that the blessings, favors, and mercies, and kindness of our Father in heaven, may bring us to a sense of the obligations we owe to Him; and cheer, and cause joy and tranquillity to reign in, this community, that every heart may be bound up in the Gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, and to see them falter in their faith, see them grow cold towards the Lord their God, see them slacken their pace? Is it not grievous? Just look at it. Suppose you had all the

good gifts to bestow upon your children that heart could wish, and you lavish them out, but the more you give, the more slothful they become—how would you feel? Just apply this to yourselves: I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should become remiss in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what He has called me to, and what He has called my brethren and sisters to; how He has bestowed blessings upon us, and heaped them up until there is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do. For heaven's sake, for your own sake, and for the sake of Him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our might, and with all our strength, and with all our souls. This is our duty first and foremost: we ought to love Him better than our wives, children, and brethren and sisters, and all things besides. Is this our duty? Verily yes. Let the heart love God, and serve Him, without any division of feeling: never suffer it to wander to the right or to the left for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in His almighty strength, so that the devil and his imps would never have power to bring another affliction upon us, never, no, never. Therefore, love the Lord, keep His commandments, cleave to the Israel of God; this is my exhortation all the time. And what is the next duty? Love your neighbor as yourself, do unto others as you would that others should do unto you, cease your contention and bad feelings, your evil speaking and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of Angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to the low, degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me; why do you not say, if you have a mind to abuse, abuse away? Suppose every heart should say, if my neighbor does wrong to me, I will not complain, the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property, I will not be cruel to my fellow-creature, but I will do all the good I can, and as little evil as possible. Now, where would be the wrong of taking this course? This is the way to approximate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame? Should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the

great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; they would say, O! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me. O! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, O! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray that our evils may never rise with us. I can say to you, with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world—may the heavens bless you; the Lord Almighty blesses you, my soul blesses you, how my soul loves you, may angels bless you, guard and preserve you; and may all the heavenly hosts, arrayed in all their panoply of power, be engaged for your exaltation.

One thing more. You will perceive all the time, this one thing in me, viz., by my conduct, there is no lack of confidence—not a particle of jealousy arises in my bosom towards this people. I never felt for one moment a shadow of doubt upon that subject. I have never seen one moment but this people loved me; although I may get up here and cuff them about, chastising them for their forgetfulness, their weaknesses and follies, yet I have not seen a moment when they did not love me. The reason is, because I love them so well. Do you not know that spirits beget spirits, and likeness begets likeness. I love this people so well that I know they love me; they have confidence in me, because I have confidence in them. You may scan the history of the whole Church, and look over the whole surface of the matter, and did you ever see this people, when they had the same confidence as they have in each other at this day? No, never. And it is on the increase; and this is what will make a community powerful. But if we lack confidence in each other, and be jealous of each other, our peace will be destroyed. If we cultivate the principle of unshaken confidence in each other, our joy will be full. What does it prove? It proves that we are fast advancing and approximating towards that degree of light, knowledge, and glory, and all the principles that pertain to the everlasting Gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for that devils never kick and cuff their own is certain. As I used to say, fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, and would say to me, "Oh! dear, sir, what is the matter, I am afraid we are all going to be killed, for all hell is boiling over"—my answer was, "Thank God, the devil has not forsaken us yet." Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom, and I need not say anything more about these two powers.

The Lord Almighty is for us, and the devil is against us. However, I will tell you what I think of the whole of the devil's company on this earth—if they will just keep out of my path, I shall be glad, for I never want to see one of them. My soul is satisfied with looking upon this wicked world. If I never see another wicked person while I live, I am perfectly satisfied with the Saints; these are my feelings. True, it is my duty to preach to them; but I am willing, if the Lord is satisfied, that I should never see another

wicked person upon this earth. I would be satisfied to live with the Saints and Angels from this time henceforth. May heaven bless you, brethren and sisters. Amen.

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## BELIEVING THE BIBLE—THE GOSPEL—PERSECUTION—SPIRIT-RAPPING, ETC.

AN ADDRESS DELIVERED BY PRESIDENT H. C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

I have been much interested with the principles that have been laid before us by brother Daniel Tyler. He is a man with whom I have been acquainted for many years, and I know him to be a good man. I can say truly that I have heard the Gospel presented before us this morning, as it is recorded in the New Testament.

You know that it is generally understood, and perhaps by many of the strangers who are present to-day, that we do not believe the Bible. That is a great mistake: we do believe it. I can say, as one of the Apostles of old said, and it is my advice and instruction to you—prove all things, and try all things, and hold fast to that which is good. As he exhorted you to prove these things, to investigate them, and reflect upon them, and prove the truth of that which is called "Mormonism," let me tell you, gentlemen, the day will come, if you don't do it, you will be sorry. Why? Because there is a future day that will determine these things.

It will be but a few years, perhaps not to exceed fifty, that not a person here this day will then be upon the earth. You will go into the world of spirits, to try the realities of another state of existence. What we have to do we must do in this state of existence, while in our tabernacles of flesh; and if we make good use of our lives, and of our bodies, and of our talents, it will be well with us; but if we do not, we have to give an account of the deeds done in the body. These bodies are given to you by the same Being that gave to me my body, and they are committed to you as a stewardship by that God who placed us here; and you have got to give an account of your stewardship, and the course you take. If you permit that tabernacle to become polluted, and if your spirit suffers your body to be contaminated with sin and corruption, you will have to make an atonement for it before you can get your redemption worked out. Gentlemen, mark it, for it is even so.

This is the Gospel which has been taught to us to-day, in a plain and simple manner, and in that simplicity that it was taught by Jesus Christ and his Apostles, and by many others who were ordained by them. The people profess to believe the Bible; the whole Christian world profess to believe that book—to believe that it is the Bible, but do they believe what is *in that Bible?* If they do, they don't practise it. How many of you, my breth-

ren and fellow travellers to eternity, how many times have you said in your day, and in your generation, and in your family circles, "If I could see one man practise that religion that was taught by Jesus and his Apostles, I would be a Saint." I said it many times before I ever heard of "Mormonism," and sought for these things, and wished for them, and prayed for them according to the knowledge I then had. But what did I know about God, or about the Gospel, by what I heard from the pulpits of the day?

I have been at the Methodists' meeting many a time, and have followed up their protracted meetings, and sought for religion; and when people were converted to the faith of Methodism, I have seen the priest go to the water because some wished to be baptized in the water, but not because it was at all necessary. One would say, I want to be sprinkled; another, I want to have the water poured upon me; and another, I want to be plunged. All right, says the minister, either of these is just as necessary as the other, for none of them are essential to salvation; we only attend to them to satisfy the candidate. Suppose the laws of the United States were made upon this principle, just to suit everybody's fancy and notions, making laws for every one to do just as he pleased — what kind of laws would they be? What would you think of such a law-making department? Would you sustain it? Would you send to it a man, as a delegate, to represent your case, to make wholesome laws that would give every man his rights and privileges? I would not have such a law, but I would cast it out with those who made it.

God has one mode of saving men and women, and you cannot be saved upon any other principle than that which Jesus Christ taught, and *I know it*. I can say to this congregation, and to every other, which thing I have said in the United States and in Great Britain—except you receive the words of Jesus Christ, and those that are ordained and sent forth by him, you are just as sure of damnation as you are sure of dying, and *I know it*. These things are plain, and the Gospel that brother Daniel has spoken has been revealed in these last times. That light that was once extinguished by wickedness has been lit up again. The ancient Gospel is again revealed, and the Priesthood of the Son of God, and the Latter-day Saints have this power, and *you cannot help yourselves*. That is why we are here to-day, that is the reason why I am here to-day, in a land of peace and plenty, and a healthy location, with my brethren who have come here to find a good home. Don't you find the people here peaceable, and kind, and affectionate, attending to their own business? Did you ever find a more peaceable place in your life, in the United States, or in England, or in any part of the world, than this? No, I defy you to find any more peaceable place than this. The reason we are here in these silent valleys is, because we could not have the privilege of worshipping God according to His requirements in our native country. Some of you may say, "I can scarcely believe that;" but, as sure as you live, I have been robbed and broken up six times before I came here, and was forced to leave my habitation, and my substance. It is there now, and they are welcome to it. I am not the only person who has suffered so, by a great many; and all because of my religion. We are looked upon as the worst kind of beings on the earth. Did you ever think of a wicked thing but what it was placed upon us.

Joseph Smith and his brother were killed in Carthage jail. Joseph Smith was a Prophet of God, and I know it. I am not testifying to this

because I have believed it so long, but I knew it twenty years ago, just as well as I do now, and have testified of it to the nations of the earth. And what will be the consequences of this testimony? They that believe and are baptized shall be saved, and they shall receive the Holy Ghost under the hands of those who have due authority to confer that blessing; and if they go forward and are baptized with full purpose of heart, believing with all their soul, obeying the Gospel, being buried with Christ by baptism, they shall obtain the Holy Ghost.

On the day of Pentecost, when Peter proclaimed the Gospel, about 3000 souls were added to the Church that day. How long did it take them to repent? No longer than they were willing to believe, and put away their sins, with a determination to forsake them, and not sin again.

I rejoice that I live in this day and age of the world; I rejoice that I have passed through what I have for the Gospel's sake; but will it compare with what men passed through in the days of Jesus, who was hung upon a cross for his religion? He expired upon Calvary for his religion; they killed him as a false prophet, and even those of his own household did not believe in him; they also slew his Apostles, and those who believed in them. Don't you suppose it was as degrading to them to believe in Jesus Christ, as for us to believe that Joseph Smith was a Prophet? He was a Prophet, and Jesus was the Son of God; and Hyrum Smith was a Patriarch, and a son of God, and I bear witness of it unto all men. Many feel to damn the "Mormons," and call them everything that is evil—does it harm us? Does it affect our salvation in the least? No! The more patiently we bear it, the greater will be our glory and exaltation. It is because of our religion that the people are in trouble.

In the United States they are troubled about it; in Great Britain, France, and Denmark, they are troubled about it. The priests of the day are stoutly crying, false Prophet, and delusion; and the invisible world are rapping, muttering, and peeping, and they are finding fault. They are at a loss to know what can be the matter. The invisible world are in trouble; they are knocking, and rapping, and muttering; and the people are inquiring of them to know concerning the things of God, and there is not a soul of them can tell them anything about the end of the world. They are in a dreadful situation; and in the city of Rochester, near where I used to live, the last information I received from there, there were 135 spiritual writers in that city. I have a brother-in-law there, who is a Presbyterian priest: he couldn't inquire of God about future things, so he inquired of the spirits; but they could not tell him anything about the dead nor the living. They are just about as intelligent in their revelations as this world are in theirs. They are all in commotion—what is going to be done? I will tell you—God is going to make a short work upon the earth, and the invisible world are troubled about it. You do not doubt that, gentlemen; you who come from the United States can see that it is so; and the people are troubled in New York, and in many of the other States, so that they cannot rest, no not a day. They are in confusion, and so dispirited they know not what to do. The idea strikes me that the day of the Lord is approaching, and nearer than you think it is. You are here in quest of gold, but there is something here worth more than the glittering jewels of the earth. I say, let me serve God, and keep His commandments, and you may have the gold, and all the riches and wealth of the earth in welcome; I care nothing about it; for all you can take with

you, when you leave this earth, is not much.

A dream that my own daughter had lately, comes forcibly to my mind. I will relate it. She dreamed that she was driven, and those that were with her, but they had a great many fine things in the earth, in the shape of furniture, gold and silver, and every thing else; and she suffered in her feelings, because she was under the necessity of leaving all, and could not take anything out of the world with her. Finally she was permitted to take a white dress. I said to her, that is all we can take, in our shroud we shall be laid in the silent tomb. Naked we came into the world, and naked we shall go out of it, for dust we are, and unto dust we shall return. Can you help yourselves? If you can, you have more power than I have. I expect to be laid low, with all the human family, as was the Son of God, and I cannot help myself. I know your feelings; I have seen the day when I loved gold, and silver, and fine carriages, and fine horses, and the good things of this world; but I have lost those feelings, and may God ever continue to separate them from me, as far as the east is from the west; and let my affections be upon Him, and His kingdom, until I breathe my last breath. I know if I never go to the United States again, or to Great Britain, my skirts are clear from the blood of this generation. I have received nothing but ill wages for my labor from them; and if ever a man did his duty, I have done it to this generation. I have told you the truth, and whether you are in hell or in heaven you *shall know* that "Mormonism" is true, and what I and my brethren have told you this day is the Gospel of salvation. So may God have mercy upon you, and save you in His kingdom. Amen.

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## KNOWLEDGE OF THE DOCTRINE OF CHRIST—THE RELIGIONS OF MEN, AND THE RELIGION OF GOD—JOSEPH SMITH—PERSECUTIONS, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

There are a few minutes more of time allotted to us for worship this morning, which I will occupy for the consolation of my hearers, and for my own.

I can bear testimony that the Gospel of Jesus Christ is true; and the word of the Lord, whether written or spoken, is true.

Permit me to ask a question. Who are the individuals upon the face of the earth, that can make this statement in truth? Who are the individuals that can say that the Gospel of Jesus Christ is true, and that he lives? Can the Christian world? They cannot. They may say that they believe, and have all confidence that

Jesus lives; they may have all confidence in declaring that the Gospel of Jesus Christ is true; they may firmly declare that the Bible (referring particularly to the New Testament) is true; that therein contained is the plan of salvation, and is true. This they may declare in all good conscience, and with all soberness. But let me ask, where are the individuals that can say that they know that Jesus lives? And who are the individuals that can say that his Gospel is true, and is the plan of salvation to man? I will let Christendom answer this question for themselves; but to me it is certain, that no man lives on the face of the earth—no woman lives, that can say this, except those to whom Christ has revealed himself.

Though others may say in all good conscience they believe he lives—who knows the doctrine of the Lord Jesus Christ to be true? There is one class of people, and one only, that live upon the face of the earth, who do know it; and that class of men and women are those that keep his commandments, and do his will; none others can say it. None others can declare with boldness, and emphatically, that Jesus lives, and that his Gospel is true. Upon the plain and simple principle of logical and philosophical deduction, we learn this from his own words, as written by one of his disciples—"They that do my will, shall know of my doctrine, and they that love me will keep my commandments;" and I will add, "they that know and love me," says Jesus, "will keep my sayings."

This is my testimony. We have had the first principles of the Gospel laid before us this morning, and we have heard the testimony of one of the Apostles of the last days to confirm it. I am also a witness to the truth of these sayings contained in the New Testament.

Permit me, my hearers, brethren and strangers, to say to you, there is not that man that hears the sound of my voice this day, that can say that Jesus lives, whether he professes to be his disciple or not; and can say at the same time, that Joseph Smith was not a Prophet of the Lord.

There is not that being that ever had the privilege of hearing the way of life and salvation set before him as it is written in the New Testament, and in the Book of Mormon, and in the Book of Doctrine and Covenants, by a Latter-day Saint, that can say that Jesus lives, that his Gospel is true; and at the same time say that Joseph Smith was not a Prophet of God. That is strong testimony, but it is true. No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false. If Jesus lives, and is the Saviour of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.

Permit me to say, that I am proud of my religion. It is the only thing I pride myself in, on the earth. I may heap up gold and silver like the mountains; I may gather around me property, goods, and chattels, but I could have no glory in that, compared with my religion; it is the fountain of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom and power of the world; it reaches to that within the veil. Its bounds, its circumference, its end, its height, and depth, are beyond the comprehension of mortals, for *it has none.*

Permit me to remark, my hearers, as for the intelligence of the day, and the knowledge that they have had in Christendom—how long will it take a man of reflection, of deep thought, and of a sound mind, to circumscribe every particle of it? It can be weighed and measured, as easy as the gold dust. For instance, go to the "Mother Church," from whence all the religions of Christendom have sprung; go back to the time when she flourished in her glory; and how long would it take us to circumscribe the religion of the "Mother Church," the "Holy Catholic Church?" Cannot we learn the principles of that church in a very few years? We can study her theology until we get all the knowledge and wisdom to be had upon every point of doctrine contained in her from first to last. Go then to the Church of England, and from that to the latest and last reformer that lives upon the earth—and how long would it take to circumscribe every particle of their religion from first to last? Not long.

Why do I make these remarks and assertions? It is because I have an experience. All the religion of the world, I have learned already. The best and greatest divines that lived, in my boyhood, I may say almost in my childhood, children not as old as I was at the time, almost babes and sucklings, would drown them in their own arguments, and confuse them. Question them, and they cannot answer the simplest question concerning the character of the Deity, heaven, or hell, this or that, or the other; a sucking child would comparatively confuse and confound them upon these subjects; and they would wind up all by saying, "Great is the mystery of Godliness, God manifest in the flesh." I would say, great is their foolery; they are profound in their ignorance.

But I am proud to say of my religion, I have studied it faithfully for twenty-two years, day and night, at home and abroad, upon the rivers, and upon the lakes, when travelling by sea and by land; have studied it in the pulpit; from morning till night; whatsoever might be my pursuit, I have studied it with as close an application as any college student ever did any subject he wished to commit to memory; and I can say I have only just got into the A B C of it; it leads the vision of my mind into eternity.

Suppose the Almighty should unfold the future destiny of the nations to you, and wrap you in a sea of vision, and show you the eternity of knowledge, with the history of worlds on worlds, and their destiny—you can then have a faint idea of what it is like; and any other man, or any other woman, who ever has received the promise of the Gospel, knows that the Lord Almighty is in the midst of all His creatures that are scattered abroad among the nations of the earth, and does His pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; His attention is at once so minute and so extensive.

He presides over the worlds on

worlds that illuminate this little planet, and millions on millions of worlds that we cannot see; and yet He looks upon the minutest object of His creations; not one of these creatures escapes His notice; and there is not one of them but His wisdom and power has produced. But that is no matter to me, I speak with regard to you. Is there a man who believes, or professes to believe in what Jesus says, where he declares by one of his Apostles, or by more than one pointedly, there is no half way work in this matter? Now if you can believe it, it is directly to the point; says he, "If you love me, you will keep my commandments;" and if you do not love me, you will not keep my commandments—this follows as a matter of course; and that will show to my Father, and to my brethren that follow me, that you do love me; and so say I, they that love the Lord Jesus, will keep his cammandments.

Why should I not be proud of my religion? if a man be permitted to have pride at all; or if this people be permitted to indulge in it in the least degree, why not be proud of their religion? for God loves it, angels adore it, all the heavenly hosts delight in it; it is in the midst of an eternity of intelligence, and forms a part of it; while, on the other hand, all hell is opposed to it, all wickedness is opposed to it, all men and women who desire to make sin their refuge, hate it; and all hell, and all its votaries hate it, and the Lord Almighty, with all His subjects, loves it; and He will yet rule triumphantly over this earth. What shall we say, will not Jesus reign and subdue the world? Is he not the Saviour of the world, and the only-begotten Son of the Father, and will he not accomplish the work he came to accomplish? Is not the earth the Lord's, the wheat, the fine flour, the gold, the silver, the earth and all its fulness? Can you imagine to yourselves anything that pertains to this earth that does not belong to its Redeemer? He is my master, my elder brother. He is the character I look to, and the one I try to serve to the best of my ability. Should I not be proud of my religion? I think if pride can at all be indulged in, the Latter-day Saints should be proud.

I know there are a great many people who are not acquainted with the history of this people; I am personally and most intimately acquainted with the history of Joseph Smith and this people, for twenty-two years. There are a great many people that are not; and they have thought we have been persecuted from state to state, and from place to place, because of our wickedness and lawless acts among the people. I need not say it to my Father in heaven, to Jesus Christ His Son, or to the holy angels, or the Prophets and Apostles, who have lived in former, or in latter days; for they know it; but I can say to those who do not understand and know our history, that we have been persecuted because we believe in the Lord Jesus Christ, and do just as he has told us, and not because of the evil acts of Joseph Smith.

Joseph Smith was not killed because he was deserving of it, nor because he was a wicked man; but because he was a virtuous man. I know that to be so, as well as I know that the sun now shines. Every man and woman who does the will of the Father, and will keep the commandments of Jesus Christ, may also know, as well as myself—it is their privilege. I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I witnessed with my own eyes; but not one action could ever be made to bear against him. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country, and lived above it; out of

forty-eight law suits, (and I was with him in the most of them), not one charge could be substantiated against him. He was pure, just, and holy, as to the keeping of the law. Now this I state for the satisfaction of those who do not know our history; but the Lord and the angels know all about it.

Let me ask another question; do the people know what we were driven from Missouri for? An old friend of mine, called upon me the day before yesterday. He said he had been watching my course, had looked and inquired after me, and had endeavored to find out my history, for we were friends. I asked him if he knew anything about the Latter-day Saints, or not? I found he had been looking after me, and had learned I had become a follower of Joseph Smith. I said, Do you know anything about our history? By his reply, I found he knew nothing at all of it, in comparison.

A great many are in the like situation. Now let me relate one item of it, not for those who are wise, and pretend to be filled with knowledge, and at the same time know nothing, but I relate it for the information of those who know nothing about it. To my certain knowledge, men and women left the counties of Davies and Caldwell, in the upper part of the state of Missouri, set fire to their own buildings, drove off their catttle killed and slayed, (I know, and could name the people), and then swore the "Mormons" had done it. Now this circumstance came under my certain knowledge. Says I, can it be possible that men can become so corrupt, and so sunken in wickedness? I say this for the information of those who do not understand and know this people from the beginning. From the first day I knew brother Joseph to the day of his death, a better man never lived upon the face of this earth.

From the days of my youth, and I will say from the day that I came upon the stage of action to act for myself, there never was a boy, a man, either old or middle aged, that ever tried to live a life more pure and refined than your humble servant. As I told my friend, says I, Brother Brown, I have tried to make myself a better man from the day of our first acquaintance to this. I have not infringed upon any law, or trod upon the rights of my neighbors; but I have tried to walk in the paths of righteousness, and live an humble life, that I might gain eternal happiness. I make bold to speak thus, though in the eastern world it is quite unpopular to speak in one's own praise; but since I have become a western man, I can make stump speeches. Why am I driven from my possessions? Why am I persecuted, and forced to leave thousands and thousands of dollars' worth of property in Ohio, Missouri, and Illinois? though I have never looked back upon it, it is as ashes under my feet. I am in the hands of God, He gave it, and He took it away; and blessed be the name of the Lord.

I am in His hands; all men are in His hands; and He has turned the enemy in his way, and held him by His power. It is not I, it is not Joseph, it is not this people, nor the wisdom they possess, that has delivered them from their enemies; but it is the Lord. He is our captain, our pilot, and our master, and in Him do we glory, and will glory. Let the world say what they please, we will glory in our holy religion, and God will we serve. And furthermore let me remark, I am not afraid nor ashamed to expose and oppose the iniquity of men, though they may stand in high places; neither was Joseph Smith. Let death come, no matter for that; who cares for it?

I am aware, as well as brother Kimball, if my body fall into the dust, I am laying it down to abide the penalty of the law broken in the fall of man; for dust I am, and unto dust I

must return." It is all right to me; I have seen a great many times that I would like to have this body lie down, but as long as the spirit and body hold together, my tongue shall be swift against evil, the Lord Almighty being my helper. Though it may be in "Mormon" Elders, among the people in or out of the Church, if they come in my path, where I can chastise them, the Lord Almighty being my helper, my tongue shall be swift against evil; and if evil come, let it come. If for this my body shall fall, let it fall; when they have destroyed the body, then they have no more that they can do; that is the end of their power, and of the power of the devil on this earth; but Jesus Christ has power to destroy both soul and body in hell. I thank you for your atten-attention. May the Lord bless you. Amen.

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## LIBERTY AND PERSECUTION — CONDUCT OF THE U. S. GOVERNMENT, ETC.

AN ORATION DELIVERED BY HON. GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE VALLEY, JULY 24, 1852.

My Friends—It is with a heart lifted up in gratitude to Him who reigns above, for the privilege of rising before you to express my feelings, and of beholding so many persons happily situated in the enjoyment of civil and religious liberty, that I have the privilege this day, in the company of the thousands that surround me, of rejoicing in the celebration of the 24th of July, it being the first day for seventeen years since the organization of the Church of Jesus Christ of Latter-day Saints, that they could lie down to rest in perfect peace—without being disturbed by the cruel hand of persecution. Yes, my friends, after seventeen years of cruel, bloody persecution, inflicted in the most ruthless and savage manner upon the people of the Church of Latter-day Saints, they—a few pioneers, 143 in number, had at last the privilege, on the 24th of July, 1847, of lying down in this secluded valley, in this desolate and mountain country; of establishing institutions that insure freedom to all, liberty to every person — the liberty of conscience, as well as every privilege which can be desired by any citizens of this earth.

As I walked with the procession from the habitation of the President to this place, with heart and eyes filled with weeping, I saw the beauty and the glory of the liberty and the happiness that surrounded us: my mind was caught back in an instant to the days of bloody persecution. Joseph was not there; Hiram was not there; David (Patten) was not there in the procession. Where are they? Sleeping in the silent tomb. They were murdered, cruelly murdered, in violation of all law, and every principle of justice; cruelly murdered for their religion, and we survive their ashes that are mingling with the dust,

after being sacrificed; after, as martyrs, sealing their testimony, we are even permitted to live, and enjoy five years of our lives where no man has power to murder, or to rob, or to burn our houses, or destroy our property, or ravish our women, or kill our children; no man has the power to do it without justice overtaking him.

The history of our persecutions is unparalleled in the history of past ages. To be sure, persecutions have existed in countries where religion was established by law, and where any other religion than the one established, was decreed by law to be heretical, and its votaries doomed to persecution and the flames. But in the countries where we suffered our persecution, there is a good government; there are good institutions that are calculated to protect every person in the enjoyment of every right that is dear to man.

The persecutions we have suffered were in violation of every good institution, of every wholesome law, of every institution and constitution which exist in the countries where they have been inflicted. And what is more singular, out of the hundreds of murders which have been committed upon men, women, and children, in the most barbarous, ruthless, and reckless manner—not one murderer has ever been brought to justice; not a single man who has shed the blood of a Latter-day Saint has ever been punished or brought to justice; but they are permitted to run at large, in the face and eyes of every officer of government, who are directly concerned to preserve the laws, and see them faithfully executed. The history of no country on the earth affords a parallel to this; it cannot be found; that is, such a wholesale murder, robbery, house-burning, butchering of men, women, and children, and, finally, the wholesale banishment of tens of thousands of souls from their homes and country; this has actually been effected in violation of the laws and regulations of the country where it occured, and not one person has ever been punished for these crimes. I challenge the world to produce the record upon the face of the earth, that shows, in all these murders, cold-blooded butcheries, house-burnings, and wholesale robberies, that a single person has suffered the just penalty of the law; that a solitary criminal was punished; that any of the unprincipled savages who were guilty of these high-handed depredations, were ever brought to justice. Ought we not, then, to rejoice, that there is a spot upon the footstool of God, where law is respected; where the Constitution for which our fathers bled is revered; where the people who dwell here can enjoy liberty, and worship God in three or in twenty different ways, and no man be permitted to plague his head about it? I rejoice that this is the case; and when I reflect upon the scenes we have passed through, and realize our present prosperity, my heart is filled with joy.

I have looked upon scenes that are calculated to stir up the stoutest heart, without shedding a tear; but I cannot look upon the procession of this day, and consider the blessings that now surround this people, without shedding tears of gratitude, that God has so kindly delivered us out of all our distresses, and given to us our liberty. To be sure, after working our way into these valleys, making the roads through mountains, seeking out the route, and coming here, our persecutions did not cease; our enemies were like the good old quaker when he turned the dog out of doors: said he, "I won't kill thee, thou hast got out of my reach; I cannot kill thee, but I will give thee a bad name;" and he hallooed out "bad dog," and somebody, supposing the dog to be mad, shot him. So with us; after robbing

us of millions of property, and driving us cruelly from the land of our birth; after violating every solitary law of the government, in which many of the officers were partakers; expelling us into the wilderness, where they thought we would actually perish, (and there is not to be found in the history of the world, a parallel case of suffering that this people endured;) while in the midst of this, the cry of mad dog was raised, to finish, as they thought, the work of destruction and murder. Without a guide, without a knowledge of the country, without reading even the notes of any traveller upon this earth, or seeing the face of a being who ever set foot upon this land, we were led by the hand of God, through His servant Brigham, threading the difficult passes of these mountains, until we set our foot upon this place, which was, at that time, a desert, containing nothing but a few bunches of dead grass, and crickets enough to fence the land. We were more than one thousand miles from where provisions could be obtained, and found not game enough to support an Indian population. We set down here, and we called upon God to bless our undertakings. We formed a government here; and a government has been in existence in this Territory of Utah for five years.

I now want to ask a few grave questions upon this subject. It is customary for the General Government to extend a fostering hand and parental care to all new territories. When we first settled here, this was Mexican territory; but it was soon after acquired by treaty, and became U.S. territory. Four years and a half, a government has been supported here, governmental laws and regulations have been kept up.

I inquire, has the Government of the U.S. ever expended one dollar to support that government? No! with the exception of the U.S. officers in the Territory a little over one year; 20,000 dols. for the erection of public buildings; and 5,000 dols. for a library.

Has the Legislative Department ever received one dollar? No! And why? Because they are "Mormons;" and fugitive officers could run home to see their mammy, and cry out "Bad dog, bad dog," "They are Mormons, they are Mormons."

What is the reason that a citizen of this Territory cannot get a foot of land to call his own? for there is in reality no such thing. Why has not the Indian title been extinguished, and the people here been permitted to hold titles to land? Let the people answer.

Why is it that the inhabitants of this Territory have never had one dime expended to defray the expenses of their Legislature? Four or five winters they have held their session, and not one solitary dime has been expended by the General Government, as has been done in all other Territories. What is the reason?

What is the reason that the Oregon land law was not extended over Utah, which gives to the citizens who broke up the new ground, a home free, for themselves, as was the case in other Territories? Why are these hard-working pioneers, who dug down the mountains, not permitted a title to their homes?

Let me ask again. The people here have sustained three Indian wars at their own expense. Who pays for the Indian wars of Oregon? the Indian wars in California? or in New Mexico? for the difficulties in Minnesota? and other sundry wars and difficulties that have occurred or may occur in the Territories? Whose duty I ask, is it to pay for them? It is the duty of the Government of the United States.

Why has not Utah the same privilege, the same treatment? Why is it that these three wars have to be totally

and entirely sustained by those citizens, without a dollar of aid from the parental Government?

I need not follow up this train of reflection, but I will add one question more. Why was it that the judges and the secretary returned home last year without performing one particle of their duty? You can read it in their own report; say they, "When we got there, we found that the people were all Mormons;" as if we were horses, or elephants, or Cyclops, whose business it was to get up into these mountains and forge thunderbolts. "Oh! we will run home again, because when we got there, we found the people all Mormons."

I will say, with all reverence to the constituted authority that exists in the General Government, that I do believe that the same spirit of tradition, and the same spirit of persecution, that have ever followed the people of God, have more or less influence with them; and that if we would actually go to work, and alter our name, we might possibly be treated as other men. Be this as it may, I feel, while I stand upon the face of the earth, determined to defend my right, and the rights of my friends and brethren. I know that there is no "Mormonism" known in the constitution of the U.S., but all men are there considered equal, and free to worship God according to the dictates of their own consciences, and enjoy equal rights and privileges.

There is one item of history which I have observed among this people. The very men who were the murderers of our fathers, and our brothers, the burners of our houses, have come here among this people since that time, where they have received protection; they have been fed when they were hungry. The very man who burned the house of Elder Moses Clawson, at Lima, came to him and said, "Mr. Clawson, I want to get some provisions from you." Now, these very persecutors knew that our religion was true, and that we were men of sterling integrity, or else they never would have thrown themselves in our way, and called upon us for aid afterwards; and I am proud to say, that kind aid and assistance on their journey to the gold mines, have been extended to hundreds of these robbers, and thus coals of fire have been heaped upon their heads; but their skulls were so thick, it never burned many of them a bit.

I have but a few more remarks to make, which will be directed to the twenty-four young men, and the braves and warriors of these mountains. Young men, braves and warriors, who sit before me this day, let me admonish you, never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly true by the constitution of the United States, which our fathers sealed with their blood; never suffer its provisions to be infringed upon; and if any man, or set of men form themselves into a mob in these mountains, to violate that sacred document, by taking away the civil or religious rights of any man, if he should be one of the most inferior beings that exist upon the face of the earth, be sure you crush it, or spend the last drop of blood in your veins with the words of—Truth and Liberty, Liberty and Truth, for ever!

# SELF-GOVERNMENT — MYSTERIES — RECREATION AND AMUSEMENTS, NOT IN THEMSELVES SINFUL — TITHING — ADAM, OUR FATHER AND OUR GOD.

A SERMON DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 9, 1852.

It is my intention to preach several discourses this evening, but how many I do not know.

I will in the first place bear testimony to the truth of many remarks made by brother Hunter, and especially his exhortation to the Seventies and Elders, and those men who wish to go on missions. I wish also to urge the necessity of your proceeding on your missions immediately, and of going to the place of your destination full of the Holy Ghost, preaching righteousness to the people; and while you do this, live up to the principles you preach, that you may teach also by your example, as well as by precept. Go, ye Elders, and now consider yourselves from this time forth missionaries. If the Gospel is in you like a flaming fire, to be poured upon the people, gather your neighbors together, and give your brethren an invitation to your house, and set before them the duties of man; and preach, if you can speak but for five minutes, occupying that time to the best advantage. Continue to preach, study, and learn, by faith and prayer, until your minds and mouths are opened, and you understand most perfectly the love of Christ.

It is not uncommon for Elders to say, "If I could have a mission, and be sent among strangers, I could speak to them, because they have not been instructed in the way of life and salvation; I could lay before them the principles of the Gospel, which have been taught to me, without that diffidence of feeling, and fear, which I experience while speaking to my brethren." It is very true that the first principles of the Gospel taught by the Elders of this Church are easy to be understood, compared with what it is to preach them to our families, or to our neighborhood, and to govern and control ourselves by the principles of righteousness which the Gospel inculcates. Again, to gather the Saints, to preach the Gospel to the world, and convince them of the truth, are much easier tasks than to convince men that you can master yourself, and practise the moral principles inculcated by your religion. That is a small portion of the duty required of you in order to obtain crowns of glory, immortality, and eternal lives. I will here remark, that it is natural for the people to desire to know a great deal of the MYSTERIES; this, however, is not universally the case, though it is so with a great many of the Elders of Israel. I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before. The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest

mystery we have to learn while in these tabernacles of clay. It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at head quarters than in the world; for their facilities for learning are much greater, and I will tell you *wherein*. Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness. *Here* is the place for you to teach great mysteries to your brethren, because *here* are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods. When a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand. The privileges of those who dwell here are greater than the privileges of those who are abroad. When your duties call you into foreign lands, and you there exhaust your stock of knowledge and wisdom, and you are not in possession of the keys to obtain that instruction which you desire, it is because you are far from the right fountain—far from the *body*, where all the members are in lively operation—where the eye can see, the ear hear, the nose smell, and the mouth speak, and so forth. When your face is turned from the body, let mysteries alone, for this is the only place for you to be corrected if wrong. Preach the simple, unadorned truth; work out your salvation with diligence, and do that which will guarantee you a warranted deed, an undeniable title to eternal lives.

If you feel prayer in you, pray; and if you feel the spirit of preaching in you, preach; call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God to them; and talk over the things contained in those books, and deal them out to your brethren and neighbors; pray with them, and teach them how to control themselves; and let your teachings be sustained by your own example. Teach your families how to control themselves; teach them good and wholesome doctrine, and practise the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty. This will answer for one sermon.

I feel much inclined to talk to the brethren: I have not had the privilege of preaching much for some time, because of the inconvenience of our former meeting place. Now, as we have a good, convenient place to meet in, and my health will serve me, I expect to improve the time. I love to preach at home with the Saints. I love to meet with them, and look upon their happy countenances, lit up with the joys of eternity. In short, I love the society of all good men, and to preach salvation to them.

You may consider what I shall now lay before you a small matter; but I think it of some importance. When the Elders of Israel leave this place, and go forth among the wicked, it is not their privilege to mingle with them in any of their worldly exercises; for if they do, the devil will obtain an advantage over them, and succeed in drawing them away from the path of their duty. For instance—suppose you and I, with many more of the brethren, meet together in a convenient place in the Valley, and dance to the sweet strains of the violin; we could do so with a perfect good will; but if we should be called to England, and there have an invitation to join

with the wicked in their pastimes and recreations, and we in our feelings bow down to this, and suffer our spirits to be subject to their commandments, we suffer ourselves to be ruled over by them, and at once become their servants. While I am here, I am in the midst of the Priesthood of heaven, and in the centre of the kingdom of God. We are before the Lord, where every hand I shake is the hand of a Saint, and every face I see, when I look upon the assembled thousands, is the countenance of a Saint. I am the controller and master of affairs here, under Heaven's direction; though there are those who do not believe this. I invite those who are not subject to me as their President, not to contaminate my friends; for were I and my friends to become subject to those who object to us, we are then on the ground of the devil, and subject ourselves to him they serve.

Never suffer yourselves to mingle in any of those recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth. Whatever a man does, let him do it in the name of the Lord —let him work in the name of the Lord, let all his acts through life be in the name of the Lord; and if he wants light and knowledge, let him ask in that name.

You are well aware that the wickedness of the world, or the apostacy of the Church, is so great, that those who now profess religion cannot enjoy their own natural privileges in the world. In many places their folly and superstition are so great that they would consider they had committed the sin of blasphemy if they happened to hear a *violin*. The whole world could not hire a good, honest, sound Presbyterian, of the old fashion and cut, to look into a room where a company of young men and women were dancing, lest they should sin against the Holy Ghost. This over-righteous notion is imbibed by the generality of professors of religion, but it is because they themselves have made it a sin. Let us look at the root of the matter. In the first place, some wise being organized my system, and gave me my capacity, put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music. *I* did not put it there; it was some other being. As one of the modern writers has said, "Music hath charms to soothe the savage breast." It has been proved that sweet music will actually tame the most malicious and venomous beasts, even when they have been stirred up to violent wrath, and make them docile and harmless as lambs. Who gave the lower animals a love for those sweet sounds, which with magic power fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation? It was the Lord, our heavenly Father, who gave the capacity to enjoy these sounds, and which *we* ought to do in His name, and to His glory. But the greater portion of the sectarian world consider it sacrilege to give way to any such pleasure as even to listen to sweet music, much more to dance to its delightful strains. This is another short sermon.

I wish now to say a few words to the brethren upon the subject of *tithing*. It is well known to the majority of this Conference what transpired, last Conference, upon the stand in the old Bowery. At that Conference I had good cause to find fault with the Bishops, and I took the liberty to brush them down a little. From that day to this there has been more accomplished by our Bishops in the short space of seven months, than

was accomplished by them for the space of years previously. This gives me great satisfaction. The Bishops have done as well as men could do: their conduct in fulfilling the duties of their calling has truly been praiseworthy, and I feel to bless them, and pray the Lord to bless them all the day long, for they have done first rate. When we consider the ignorance of the world, their unbelief in God, and realize that the vail of the covering is over the face of all nations, and remember the ignorance we were once in ourselves, having to commence like babes at the rudiments of learning, knowing also how faltering men are in their faith, and then look at what this people have accomplished, we are led to exclaim, "It is marvellous in our eyes!" Were I to say, "Elders of Israel, you that feel to put your all upon the altar, rise upon your feet," who would be left? [All present rose up simultaneously.] Where is there another people upon the earth who would have done this? I have no tithing, but all—all I have is the Lord's. You know the word *sacrifice*: as brother Banks said to-day, it is a mere burlesque—a nonsensical term. No man ever heard me say I had made a sacrifice. I possess nothing but what my heavenly Father has been pleased to give me, or, in other words, He has *loaned* it to me while I remain here in this mortal flesh.

Is it not marvellous, considering the weakness of man, to see the willingness of this whole people to die if necessary for the truth? How do you suppose it makes me feel? Though I may sometimes chastise my brethren, and speak to them in the language of reproof, there is not a father who feels more tenderly towards his offspring, and loves them better than I love this people; and my Father in heaven loves them; my heart yearns over them with all the emotions of tenderness, so that I could weep like a child; but I am careful to keep my tears to myself. If you do wrong, it grieves my heart, and it also grieves the heart of my heavenly Father. I feel continually to urge my brethren to cease from all evil, and learn to do well.

The fulness of the heavens and the earth is the Lord's—the gold and the silver, the wheat, the fine flour, and the cattle upon a thousand hills; and when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and debasing them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it"—or that He doth not control? The Lord controls the whole; and in the end, you will find He has regulated all things right, for all will be consummated to His glory.

The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursue which path they please, and choose the evil or the good. For those who love the Lord, and do His will, all is right, and they shall be crowned, but those who hate His ways shall be damned, for they choose to be damned.

As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand. The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand

lead me." I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space; and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*. Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later*. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so

on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them. It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it: still I see wherein they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four yoke of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist in the shape in which it now appears? And wherein could we have obviated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could *we* have done better, for we have paid our tithing punctually? But has that brother, who sent $100 back to the

East for merchandize, paid $10 of it into the tithing office? Or did the brother who has sent $500 back, let us have $50? No; these have used it themselves, and thereby involved those who bear the responsibilities of the Trust. Again, those who have not possessed sufficient money to send back for merchandize, have been necessitated to pay out what they had. Thousands of dollars have been paid here for merchandize. Has one-tenth of all that money been paid into the tithing office? It has not. And where is the tithing that should have come in from England and California. Instead of tithing their money, they have used it for other purposes, and paid it in property, with which we could not pay our debts. This is wherein we have failed to liquidate our debts. The people go to these Gentile stores, on the Saturday, in crowds, to purchase goods. I think we shall not over-rate the amount, if we say that $500,000 has been paid, in these vallies, to the merchants. But suppose they have received no more than $50,000 from this community, $5,000 of that money ought to have been first paid into the tithing office; and we could have sent it to the States, and purchased goods ourselves, for one-third or one-half less than we have to pay the merchants here. And $25,000 more should have come into the tithing office from the Church in the United States. The brethren in California have made no less than $100,000, the tenth of which is due this tithing office. For want of this money, we are brought into bondage; and we must now apply our faith and works to raise means to liquidate our indebtedness, which has accumulated by purchasing goods at high and extortionate prices. I find no fault with the merchants, for *they came here to gather gold by the hundred weight.*

Now, brethren, and Bishops, look over this matter, and try to think what your feelings would be if you were laid under the same responsibility that I and my brethren have upon our shoulders. We are required to see the Gospel preached to the nations afar off, to build council houses and temples, to cope with the united wisdom and craft of legislative assemblies, and with the powers of darkness in high places; and then place yourselves in the circumstances we are now placed in! Besides all this, see the hundreds who come to us every day to be administered to in various ways: some want fruit, some sugar, others tea, and all want clothing. &c. Then step into our private rooms, where we commune with the people, and you will see and hear all this, and a great deal more. Instead of every man bringing his picayune, or his sixpence, or his $5, &c., as tithing on the money in his possession, it is all used for something else, and the storehouse of the Lord is left empty. Suppose nothing had been put in there but what the people have put in, the workmen would have been naked. Walk into the storehouse, and examine for yourselves. To be sure there has been a little clothing put in lately; for instance, there was an old silk dress put in for $40, that had been lying for years rotting in the chest: this is a specimen of the rest. What are such things worth to our workmen? Why, nothing at all. We wish you to put in strong and substantial clothing. Good, strong, home-made stuffs make the most suitable clothing for those who are building up the public works.

Will you help us out of this thraldom, and have it credited to your future tithing? There is already a great deal more due than would liquidate all our debts, but we cannot command it now. Do you feel willing to put your shoulder to the wheel, and continue to roll it forward, and still continue, you that have faith to con-

tinue, to increase in faith? for the business of this kingdom will increase, and the responsibility also; the labor will and must grow, and continue to increase, until the kingdoms of this world become the kingdom of our God and His Christ. So much on tithing; you see where the failure is; it is in that point, and nowhere else.

It is not for any man to think he is a cipher—that what he can do will not tell in this matter, and say, "They will get along well enough without me;" but it is every man's duty to lay it to heart, and help what he can with his earthly substance; though I wish you to understand distinctly that it is no commandment—you are left to act freely.

Let all the sheep stay in the Valley; also the cows; for they will give milk and butter, and replenish the stock. But when we speak of the horses, mules, and oxen, let every man look up his spare stock of this description, and with *them* help to liquidate these debts. Stock will now pay debts. I will use my stock for this purpose, and my brethren will do the same, until we have enough. I do not enjoin this upon you, as you have already paid the tithing which is required of you; except in some instances in the *money* tithing. Had we received the *money* due to us, we should have had no debts; but this failure has been, and is now, in existence. I will take every kind of spare stock I have, except my cows and sheep, and wipe off these debts until they are cancelled; and now every man who will do the same, let him rise upon his feet. [*The whole congregation of two thousand men rose up to a man.*] Do you suppose we want to deprive you of your teams? It is not so, but we wished to know the state of your faith, so that when we are ready to call upon you, we can be sure our call will be responded to. I would not cripple any man, I would rather give him five yoke of oxen, than destroy his team, and you know it. [Some of the brethren in the stand, not believing their own eyes, that the whole congregation rose, it was tried over again, to satisfy them, when the congregation all rose again to a man.] Brother Hunter now knows what to do. Many of the brethren are killing their calves; don't do this; if you cannot raise them, it will be better to give them away to those who can.

I bless you, and may the Lord bless you, in the name of Jesus Christ. Amen.

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## CELESTIAL MARRIAGE.

A DISCOURSE DELIVERED BY ELDER ORSON PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 29, 1852.

It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives.

It is rather new ground for me; that is, I have not been in the habit

of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavour to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man, to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The "Mormons" have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called, who do not believe that man had a pre-existence. It is believed, by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life. They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust; then how was the spirit formed? Why, says one, we suppose it was made by a direct act of creation, by the Almighty Himself; that He moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle He had made out of the dust.

Have you any account of this in the Bible? Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote

generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth earthy. The tabernacle has been organized according to certain principles, and laws of organization, with bones, and flesh, and sinews, and skin. Now, where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work of creation, according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like.

But how is it, you inquire? Why the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think: that being that dwells within this tabernacle is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago—if they began to exist—if there were a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? Or were we framed according to a certain system of laws, in the same manner as our tabernacles? If we were to reason from analogy—if we admit analogical reasoning in the question, what would we say? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones. But what says revelation upon the subject? We will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth; then they had a time of joy. I do not know whether they had instruments of music, or whether they were engaged in the dance; but one thing is certain, they had great joy, and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles, and dwell thereon; they expected the time—they looked forward to the period; and it was joyful to them to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might, in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organizatiom of this world; though

it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgment had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth, have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation—for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed—in our humiliation, just like our elder brother, our judgment is taken away. Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California. Why? Because I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it—it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible; but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say, that the Prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron, in plain terms; and our Saviour, when speaking upon this subject, says, "If the Scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?" This in substance was the word of our Saviour; those to whom the word of God came, are called Gods, according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God. They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another;

if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the Saints, the testimony of the vision given to our Prophet and Revelator Joseph Smith, and Sidney Rigdon, on the 16th day of February, 1832. They were engaged in translating the New Testament, by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words—"they who have done good, in the resurrection of the just; and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; and they lifted up their hearts in prayer to God, that He would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write, saying, "this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say, that God, whom we serve and worship, was actually the Father Himself, in His own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto God;" that is, begotten by those who are made like Him, after His image, and in His likeness; they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that? says one. Out of the Book of Abraham, translated from the Egyptian papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits—"the begotten sons and daughters of God"—there are some more intelligent than others; and the Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then, is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark,

it does not mean unconditional election to eternal life of a certain class, and the rest doomed to eternal damnation. Suffice it to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord Himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings—old father Adam and old mother Eve; they were immortal beings; death had no dominion, no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings. For how long? Until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature, and was never instituted for the purpose of being overthrown and brought to an end. It is known that the "Mormons" are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all; for when we come to examine the Scriptures, we find that the very first example set for the whole human family, as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time; but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve, but will pass on to their posterity.

It is true, that they became fallen, but there is a redemption. But some may consider that the redemption only

redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant, by death—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case, would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh for ever. If you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union? is the next question. We are told the object of it; it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And, inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth. Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons, to become not only sons of God, but Gods themselves.

This accounts for the many worlds we heard Elder Grant speaking about yesterday afternoon. The peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds; and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment, to multiply his species, and propagate them, and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds. And if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea, the number must be multiplied to infinity in order that there may be room for the inheritance of the sons and daughters of the Gods.

Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God before me this day, are His offspring—made after His own image; that they are to multiply their species until they become innumerable?

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac,

and Jacob. The promises were, Lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did He promise? Go to the sea-shore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sands. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now that is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe, from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold, the Lord's promise is not fulfilled. For the amount of sand representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, thy seed shall be as numerous as the sand upon the sea-shore; that is, to carry out the idea in full, it was to be endless; and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea-shore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations; and yet thou art there, and thy bosom is there; and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed.

We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting Priesthood, that by a certain ordinance these blessings were placed upon our heads — the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sand upon the sea-shore; so will you be blessed, or else you will not inherit the blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines, which he had, from whom he raised up many sons. Here then, was a foundation laid for the fulfilment of the great and grand promise concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some

of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac, and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac, and Jacob—of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that, unless seed was raised up to Abraham, he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile Christendom do such things now-a-days? O no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation, and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see that such persons be blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery were put to death. I do not say that this people are going to do this; but I will tell you what we believe—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe! woe! be unto them, also; for "thus saith the Lord God Almighty," in the Book of Mormon, "Woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community; and such characters will find, that the time will come, that God, whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will

bring their acts to light; and they will be made an example before the people; and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented? for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up, and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient Patriarchs, if they keep not the law of God, but commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter-day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the seashore. There is another reason, and a good one, too. What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes, we believe it. Do we not also believe, as the Prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish Prophets, as well as the Book of Mormon, and modern revelations given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard until it falls upon the head of the nations until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will hearken to His voice, and receive the proclamation of the Gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well; if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain—that that people are better calculated to bring up children in the right way, than any other under the whole heavens. O yes, says one, if that is the case—if you are the people the ancient Prophets have spoken of, if you are the people that are guided by the Lord, if you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind: but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth

upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord, and be strong in the power of His might, be clothed upon with His glory, be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be Prophets, Priests, and Kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the Saints is the most likely place for these spirits to take their tabernacles, through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; His justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come among the Saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable, and consistent that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question, would He not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here and there, seeking out the daughters of men as wives unto themselves without any restriction, law, or condition? No. We find these things were restricted in ancient times. Do you not recollect the circumstance of the Prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would give them to another; and he told him, if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the Prophet, in relation to David, was the man that held the keys concerning this matter in ancient days; and it was governed by the strictest laws.

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same

time, who can hold the keys of this matter; but one man has power to turn the key to inquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the Saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan, in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to inquire of the Lord; and the Lord has set bounds and restrictions to these things; He has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers; together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house.

Now, let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, "they will be damned."] I will tell you: they will be damned, saith the Lord God Almighty, in the revelation He has given. Why? Because where much is given, much is required; where there is great knowledge unfolded for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of His word, and will not give heed to the principles He has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to His servant Joseph the Prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? He has related to us that there are some damnations that are eternal in their nature; while others are but for a certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us inquire after those who are to be damned, admitting they will be redeemed, which they will be, unless they have sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation, and to a fulness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity, and reign over them as kings? No, it will not. They have lost that exalted privilege for ever; though they may, after having been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation

says, not only concerning them that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness, behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants, and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end; that is the cessation; they go no further; and such a person cannot come up in the morning of the resurrection, and say, Behold, I claim you as my wife; you are mine; I married you in the other world before death; therefore you are mine: he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement, and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the Holy Priesthood, would they have any claim on each other in the morning of the resurrection? No; it would not be valid nor legal, and the Lord would say, It was not by me; your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded on my book; they are not to be found in the records that are in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? The Lord has told us. He says these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made Kings and Priests; and this power is conferred upon them in time, by the everlasting Priesthood, to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species. They are not servants; for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, Know ye not, brethren, that we shall judge angels? Angels are inferior to the Saints who are exalted as Kings. These angels who are to be judged, and to become servants to the Gods, did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a kingdom of Kings and Priests, a kingdom unto Himself, or in other words, a kingdom of Gods, if they will hearken to His law. There will be many [illegible] will not hearken; there will be [illegible] foolish among the wise, who will not receive the new and everlasting covenant in its fulness; and they never will attain to their exaltation; they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there

upon this great subject, we can only offer a few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations, things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is! I feel to say, Hallelujah to His great and holy name; for He reigns in the heavens, and He will exalt His people to sit with Him upon thrones of power, to reign for ever and ever.

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## EDUCATION.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8TH, 1852.

It does not exactly please me at this time to make the remarks I wish upon the subject of education, as the greater part of the morning has been devoted to laying before the congregation, the necessity of improving ourselves in the knowledge of the sciences. The subject which has been aimed at by the speakers this morning, bearing particularly upon the necessity of instructing the human family, has been laid before us in the light in which it is generally held by the world. When we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother, and the child in connection. I will state the facts in the case, as you will find them to be hereafter, in the education of your children. It depends in a great degree upon the mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. When will mothers understand this? Knowing that this is the case, I am perplexed with grief when I see such a wanton diversion from the real design of life, it causes me to mourn for my poor, ignorant, fellow mortals, and sometimes almost goads me to anger. I can see mothers pay attention to everything under heaven, *but* the training up of their children in the way they should go, and they will even make it appear obligatory on the father to take care of the child at a year old. How often is it the case that mothers will say—"Why, Pa, this child is growing up in ignorance, he is going to ruin. Really, dear husband, what shall we do with him?" I

will tell you the truth as you will find it in eternity. If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the holy Gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind. It is the experience of people generally, that what they imbibe from their mothers in infancy, is the most lasting upon the mind through life. This is natural, it is reasonable, it is right. I do not suppose you can find one person among five hundred, who does not think his mother to be the best woman that ever lived. This is right, it is planted in the human heart. The child reposes implicit confidence in the mother, you behold in him a natural attachment, no matter what her appearance may be, that makes him think his mother is the best and handsomest mother in the world. I speak for myself. Children have all confidence in their mothers; and if mothers would take proper pains, they can instil into the hearts of their children what they please. You will, no doubt, recollect reading, in the Book of Mormon, of two thousand young men, who were brought up to believe that, if they put their whole trust in God, and served Him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers.

The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impressions that she gives the child, will be characteristic points in his character through every avenue of his mortal existence.

This is the education I wish you to establish in this Church, that mothers may not suppose they are not required to watch over the early education and impressions of their children, but over their husbands to know where *they* are every moment of their lives, taking special care to order them thus and so, so as to keep them advised and properly instructed all the time, instead of doing that which they ought in their houses with their children. I am not quite so strenuous as some of the ancients were, who taught that if the women wanted to learn anything, to learn it at home from their husbands. I am willing they should come to the meetings and learn, but some of the ancients proscribed them in this privilege, and would confine them at home to learn through their husbands. I am a little more liberal than they were, but this is not liberal enough for many of the women, they must also be watching their husbands, while at the same time their children are running abroad in the streets, naked and barefooted, cursing and swearing. What time have I got to watch my children to-day? Does not my duty demand my presence here? Where are my children? Some are here. Where are the rest of them? Perhaps in the streets, with other children, playing, or doing that which is wrong, entirely unnoticed by their mothers. This applies to the community. And then their mother will say—"Husband, our children will certainly be ruined." Mothers, what do you want? Do you wish your husband to sit all the time in the parlor with you? Yes, and I should suppose, by the conduct of some, you want to be seated over the head of

God Almighty, to rule over Him, and all His kingdoms. If I mention my own family, and use them as an example, I do it that other people cannot complain. Do you suppose that I cannot see faults in my own family, as well as in my neighbors'? I am not so prejudiced in their favour, as not to discover faults in them, neither can I close my eyes upon the faults of my neighbors'.

What faults do I discover in my neighbors' families? I can see their women go off visiting, riding on horseback, attending parties, while their little ones are neglected, and left to run at large in the streets, exposed to the pernicious examples of vile company. Hear it again! The blood of these wicked children will be required at the hands of their mothers! Should your husbands be called out to fight the Indians, or go to the islands of the sea to gather the poor, it is none of your business, when it is their calling to be away from home.

I want education to commence here. I wish you strictly to follow out this principle, and when children are old enough to labor in the field, then the father will take them in charge. If children are not taught by their mothers, in the days of their youth, to revere and follow the counsels of their fathers, it will be hard indeed for the father ever to control them. I know it is so, for it is too true. Mothers will let their children go to the Devil in their childhood, and when they are old enough to come under the immediate guidance of their fathers, to be sent out to preach the Gospel in the world, or to learn some kind of mechanism, they are as uncontrollable as the winds that now revel in the mountains.

It is not for the mother to rise up and encourage her children to fight against their father. You know my feelings on this point—they are pointed, resolute, and strong. And when I undertake to conquer a child who wants to conquer me, it shall be death to him before I yield. I would rather see every child I have, go into the grave this day, than suffer them to rise up and have control over me.

Mothers, if you suffer your children to grow up wild, and uncorrected, when they come into the hands of their fathers, and will not follow their counsels, let them be disowned, and have no portion in the inheritance; let them be disfranchised, be banished from Israel, and not be numbered in the books of the offspring of Abraham. This shall be the fate of my disobedient children, if I have any; and if there are any of my children here today, let them hear it! for if they will not keep my commandments, they shall have no part or lot in the household of faith.

Let education commence at this point, you mothers! and then with brother Spencer and the board of Regents. Let mothers commence to teach their children while in their laps, there do you learn them to love the Lord, and keep His commandments. Teach them to keep your commandments, and you will learn them to keep the commandments of your husbands. It is not the prerogative of a child to dictate to his mother, or his father; and it is not the prerogative of the father to rise up and dictate to his God whom he serves. Is it right that my wife should dictate to me? It is just as reasonable, and as right, as it is for your children to rise up and dictate to their mother. It is not their business to dictate to you, their duty is to obey, and not to dictate.

The Lecture which you have heard from Chancellor Spencer, is so far in advance of us, that it does not touch the case of this people, at present, with regard to education, until they have learned the rudiments, that is, according to my view of the subject.

It is true the Lord has revealed

great and precious revelations to us through our language, and I believe it is as good a language as any now in use; but when we scan it narrowly, we find it to be fraught with imperfections and ridiculous vagaries. I am as far from believing that it is meet for us to adopt it in preference to any other tongue, as I am that it is to adopt Presbyterianism, or the Baptist's religion, in preference to any other of the same order of antichristian churches, for they are all imperfect. The Lord can reveal Himself to these Indians, He can talk to any nation, it makes no difference to Him, as He can connect the ideas He wishes to convey by means of their language, as imperfect as it is.

I wish to impress my lecture more particularly upon the minds of mothers. Am I not continually exhorting the brethren to be kind to their families, and never to ill use a human being on the earth? I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over. And let them be obedient, let the wife be subject to her husband, and the children to their parents. Mothers, let your minds be sanctified before the Lord, for this is the commencement, the true foundation of a proper education in your children, the beginning point to form a disposition in your offspring, that will bring honor, glory, comfort, and satisfaction to you all your life time. To the mothers who may be here today, who have not the experience they will have, and young women who are perhaps just entering upon the stage of life, let me say, (and I wish you always to keep it in remembrance, even you younger females who have newly entered into the sacred state of matrimony,) fulfil the commandments of Eloheim, fill up the measure of your creation, that the joy of your hearts may be full in the day of the resurrection, in that you have done all you could to fulfil His law, and bring to pass the purposes of the Lord. Always keep your minds pure before the Lord. You may say it is impossible, because of your temptations, but let me inquire, Do you pray? Did you pray this morning, before you left your houses? Did you pray last evening, before you laid your bodies down to rest? Did you pray that the Holy Spirit might rest upon you, so that your sleep might be sweet and refreshing? Some of you may reply, that you have children, and have not time to pay attention to this duty in the morning. Some of you may have sick families, and others of you may be afflicted in other ways, and you will offer these facts as reasons for similar neglect. In these circumstances the mind must be centred upon the Lord, and upon His work, continually. When you embark to fill up the end of your creation, never cease to seek to have the Spirit of the Lord rest upon you, that your minds may be peaceable, and as smooth as the summer breezes of heaven. Never cease a day of your life to have the Holy Ghost resting upon you. Fathers, never cease to pray that your wives may enjoy this blessing, that their infants may be endowed with the Holy Ghost, from their mother's womb. If you want to see a nation rise up full of the Holy Ghost, and of power, this is the way to bring it about. Every other duty that is obligatory upon man, woman, or child, will come in its place, and in its time and season. Remember it, brethren. Let your hearts be pure before the Lord, and never cease to do anything you can for the satisfaction and comfort of your family, that all may enjoy the comforts of the Spirit of the Lord continually. If you do not come to this, your literary attainments will not exceed those of the world.

We have but few collegians among us, but I know that a thoroughly educated man knows no more than you do, when his literature is displayed,

though he spreads himself like the green bay tree. Brother Spencer has given us a display of the learning of the day, he has erected a beautiful building, but where is the foundation? In his discourse, he referred to Joseph. Joseph built on the sure foundation, and, when I build up my superstructure, it shall be upon the same foundation. Brother Spencer has used language quite beyond your reach. Well, I have the foundation, and he can make the building. When he commences the building, I have asked the Board of Regents to cast out from their system of education, the present orthography and written form of our language, that when my children are taught the graphic sign for A, it may always represent that individual sound only. But as it now is, the child is perplexed that the sign A should have one sound in *mate*, a second sound in *father*, a third sound in *fall*, a fourth sound in *man*, and a fifth sound in *many*, and, in other combinations, soundings different from these, while, in others, A is not sounded at all. I say, let it have one sound all the time. And when P is introduced into a word, let it not be silent as in *Phthisic*, or sound like F in *Physic*, and let two not be placed instead of one in apple.

I ask, have the great and learned men completed their education? No, they are ever learning, and never able to come to the knowledge of the truth. Let the Board of Regents commence on the proper foundation, that when we have learned a great while, we may find to our satisfaction, we have at last come to the knowledge of the truth.

The English language, in its *written* and *printed* form, is one of the most prominent now in use for absurdity, yet as a vehicle in which to convey our ideas *verbally*, it is one of the best, for extent and variety it goes before, and far beyond, any other. Its variety is what I dislike. The schools in the Southern, New England, and Eastern States, all teach the English language, yet the same ideas are conveyed with entirely different classes of words, by these separate communities. If there were one set of words to convey one set of ideas, it would put an end to the ambiguity which often mystifies the ideas given in the languages now spoken. Then when a great man delivered a learned lecture upon any subject, we could understand his words, for there would be only one word with the same meaning, instead of a multiplicity of words all meaning the same thing, as is the case now. For instance, there are men in this house so technical in their feelings with regard to their choice of words, that when their ideas are formed, and they commence to convey them, they will stop in the middle of a sentence, and introduce another set of words to convey the same idea. If I can speak so that you can get my meaning, I care not so much what words I use to convey that meaning.

I long for the time that a point of the finger, or motion of the hand, will express every idea without utterance. When a man is full of the light of eternity, then the eye is not the only medium through which he sees, his ear is not the only medium by which he hears, nor the brain the only means by which he understands. When the whole body is full of the Holy Ghost, he can see behind him with as much ease, without turning his head, as he can see before him. If you have not that experience, you ought to have. It is not the optic nerve alone that gives the knowledge of surrounding objects to the mind, but it is that which God has placed in man—a system of intelligence that attracts knowledge, as light cleaves to light, intelligence to intelligence, and truth to truth. It is this which lays in man a proper foundation for all education. I shall yet

see the time that I can converse with this people, and not speak to them, but the expression of my countenance will tell the congregation what I wish to convey, without opening my mouth. We are at present low, weak, and grovelling in the dark, but we are planted here in weakness for the purpose of exaltation. It is at the time of the formation of the tabernacle of flesh, that the education of human life commences. Now, mothers, train up your children in the way they should go. Fathers and husbands, instruct your wives and children in the ways of the Lord, and love, joy, and prosperity will attend you from this time, henceforth and forever, which may God grant for Jesus' sake. Amen.

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## SANCTIFICATION—ECONOMY—APOSTATES—THE WOLVES AND THE SHEEP.

AN ADDRESS DELIVERED BY ELDER ORSON HYDE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 9, 1853.

We have been listening to a very interesting discourse from brother Pulsipher. His remarks were truly appropriate when speaking upon the subject of sanctification.

I want to say a little more touching that principle. If I understand it correctly, it means a purification of, or a putting away from, us, as individuals, and as a community, everything that is evil, or that is not in accordance with the mind and will of our heavenly Father.

Sanctification has also an eye to our own preservation for usefulness—for executing, carrying forward, and perpetuating the work of the Most High God.

We have been hearing that this is a fruitful valley. The blessing of the Lord descends upon the mountains, and abundantly flows into the Valley, causing it to spring forth, and produce whatever is necessary to sustain life.

I wish to observe here, that so bountiful have been the productions of the fields of our farmers, that after they have harvested their grain, they have not taken care of it, but have thrown it together in a very loose and careless manner. From want of proper respect for the temporal blessing of heaven, hundreds of bushels of grain have been wasted, to which many who are here to-day can testify. In consequence of this, and some other causes, flour can scarcely be bought for six dollars per hundred-weight. A short time ago it was sold in great quantities at the rate of three dollars per hundred to the stores, and now there is hardly bread enough in Israel to supply the wants of our children. Why is this waste? A little more care should be exhibited by the farmers for the products of the soil.

If God our heavenly Father has given us temporal blessings in the due course and order of nature, we ought to hold them sacred, and be as prudent and economical of them as we are of a precious truth revealed from heaven by the agency of an holy an-

gel from the presence of God. I know not which to prize the most, the blessings of the earth which pertain to the sustenance of these bodies, or the blessings of heaven that give food to the mind; for they are all the blessings of heaven to me and to you. I look upon every blessing as the gift of Jehovah, as the Apostle James wrote anciently, "every good and perfect gift cometh from the Father of lights, with whom there is no variableness, neither shadow of turning," whether it be wheat, corn, flocks, herds, houses, lands, wives, or children; we can obtain none of these things independent of this blessing; neither can we make one hair white or black, or add one cubit to our stature, without it is by the blessing of our Father in heaven.

Sometimes for want of proper care in keeping a secure fence, cattle break through, and destroy the fruits of our toil. I hope, as the time of sowing seed is at hand, that we shall remember these things. And let me say further, that a good fence is the most effectual "Stray Pound Law" that can exist. If there are any so circumstanced as not to be able to walk up to the full extent of these instructions, let us, however, try to do a little more than we have done heretofore, and by a little extra exertion secure to ourselves an additional amount of comfort, and have a little more to contribute to the building up of the Temple of God, in which operation we may be sanctified. Brethren, bear these things in mind.

We have heard, of late, a great deal about stray cattle, stealing, dissension, and apostacy. I have not spoken upon the subject, I believe, from this stand; at the same time I have my feelings and views in relation to these matters, and I wish now to express them by introducing a figure, from which you may draw your own conclusions.

Now sanctification means, not only the purifying of the heart by prayer, and by acts of obedience to God, but it means also to purify a people, and purge from their midst that which is evil. I will suppose a case, viz., that here is a large flock of sheep out on the prairie, and here are shepherds also to watch over them with care. It is generally the case that shepherds are provided with most excellent dogs, that understand their business—their duty in relation to the flock. It has been said by some, that shepherd dogs should be reared with the sheep, and suck the milk from them, and thus partake of their nature; that the child not only draws its nourishment from the woman, but from the same source conceives a strong attachment, a kindred feeling and sympathy, for the fountain of its life. How this is I cannot say; I have heard the observation, but those who understand and know concerning this matter, can properly appreciate the remark in relation to it.

Suppose the shepherd should discover a wolf approaching the flock, what would he be likely to do? Why, we should suppose, if the wolf was within proper distance, that he would kill him at once with the weapons of defence which he carries; in short, that he would shoot him down, kill him on the spot. If the wolf was not within shot, we would naturally suppose he would set the dogs on him; and you are aware, I have no doubt, that these shepherd dogs have very *pointed teeth*, and they are very active, very sensitive to know when the flock is in danger. It is sometimes the case, perhaps, that the shepherd has not with him the necessary arms to destroy the wolf, but in such a case he would set his faithful dogs on him, and by that means accomplish his destruction.

Is this true in relation to the shepherd, and the flock, and the dogs? You can all testify to its truth. Now was Jesus Christ the good shepherd? Yes. What the faithful shepherd is

to his sheep, so is the Saviour to his followers. He has gone and left on earth other shepherds who stand in the place of Jesus Christ to take care of the flock. When that flock is out on the prairie, and the pasture range extending broad and green before them, and completely cleared of wolves, is not that sanctified and cleansed, when there is nothing to hurt or destroy them? I ask if one wolf is permitted to mingle with the flock, and unmolested proceed in a work of destruction, will he not go off and tell *the other* wolves, and they bring in a thousand others, more wicked and ravenous than themselves? Whereas, if the first one should meet with his just deserts, he could not go back and tell the rest of his hungry tribe to come and feast themselves upon the flock.

Now don't say that brother Hyde has taught strong things, for I have only told you what takes place between the shepherd and the flock, when the sheep have to be protected.

If you say that the Priesthood or authorities of the Church here are the shepherd, and the Church is the flock, you can make your own application of this figure. It is not at all necessary for me to do it.

It is all the same to me whether they want to destroy the flock, or destroy, steal, and carry off the property of the flock. If you steal my team, which is my means of living, you might just as well kill me at once. It is like this—"Brother Hyde, I will not disturb, molest, or harm *you*, or any of the rest of your brethren; but we will take you out on the bleak and comfortless prairie, and leave you there to starve or freeze to death, and take possession of your property." You might as well destroy us at once as take us where we should starve. It would be much better to take our heads off at once than to subject us to a lingering death. Says the Apostle, to the flock over which the Holy Ghost had made him overseer—"The time will come when grievous wolves will enter in among you, not sparing the flock, and even of yourselves will men arise speaking perverse things to draw disciples after them." &c.

I will tell you a feeling that I have ever cherished, though some may think I speak contrary to my real sentiments; because in certain circumstances I spoke in defence of a certain individual, which heaven knows whether he be guilty or innocent. Perhaps my zeal carried me beyond mediocrity, if it did that will be overruled for my good, for it may show me who among my friends are my enemies. At the same time my feelings are these—the best way to sanctify ourselves, and please God our heavenly Father in these days, is to rid ourselves of every thief, and sanctify the people from every vile character. I believe it is right; it is the law and practice of our neighbouring state to put the same thing in execution upon men who violate the law, and trample upon the sacred rights of others. It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public. Let us clear up the horizon around us; and then, like the atmosphere after the thunder storm has spent its fury in the tops of the mountains, becomes purified; and a calm sun-shine pervades the whole. I believe it to be pleasing in the sight of heaven to sanctify ourselves and put these things away from our midst.

I have delivered the sermon I wanted to preach. I told the President I wished to preach a sermon of about twenty minutes long, and I believe I am at an end of it, inside of the time. I bequeath these remarks to you in the name of Jesus my master, with the best feelings of a heart devoted to your good. Amen.

# CONFIDENCE—ADVICE TO EMIGRANTS—DANGER IN PROSPERITY.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, SEPT. 11, 1853.

After giving you a brief explanation of the feelings of those who profess to be Saints, I wish to give a little counsel—as I have frequently done before—to new comers.

I am acquainted with the general disposition of mankind, and also considerably acquainted with the traditions under which their minds, feelings, passions, judgments, or I will comprehend the whole by saying their consciences, have been formed by parents, teachers, ministers, and others, who have exercised an influence over the young and tender mind; these things are familiar to me in a great degree, and have been for many years. I see them manifested each day I live. The branches of the tree shoot forth, and bear their fruit, and men can judge of the nature of the tree, by its fruit.

The feelings and sentiments of this people, the Latter-day Saints, are varied; they are far from being of one heart, and of one mind, of one judgment, and of one desire; but I have no doubt they come nearer to it, than any other community upon the face of the earth. *This we know.*

In reality, the inhabitants of the earth do not vary so much in their *sentiments* as they do in the *explaining* of them to each other. This I have good reason to believe; when feelings and ideas are explained, people vary more in language than in sentiment, yet they differ widely in their sentiments, feelings, customs, habits, and manner of life.

With regard to the kingdom of heaven now on the earth, of which we form a part, we admit the kingdom of God has come; many of us believed *that* years ago, who believed Joseph Smith was a Prophet, who believed he had power and authority to establish it on the earth. What were the feelings of the people, almost universally, in the infancy of this Church? Men of science and talent in this Church believed—or they said they believed—honestly, truly, and with all their hearts, that Joseph Smith did not understand anything about *temporal* matters. They believed he understood *spiritual* things—that he understood the Spirit of the Lord, and how to build up the spiritual kingdom among men; but when temporal matters were talked of, men were ready to decide at once, that *they* knew more than the Prophet about such matters; and they did so decide.

Were you to ask how many times men did so, who did so, and on what occasions they did so, I could answer you, for I am conversant with every circumstance that transpired, pertaining to temporal matters, from the first of my acquaintance with Joseph Smith, as a Prophet of the Lord. The first Elders of this Church decided that Joseph did not understand temporal matters. The first Bishops of this Church said they believed with all

their hearts, that *they* understood temporal matters far better than the Prophet Joseph. Are these the feelings of the people at the present time? They are not, but right to the reverse. I could have said then, the same that I could say now, if Joseph was living—if he could have been believed, and confidence could have been placed in him, with regard to temporal matters, wealth would have been poured into the laps of this people, to overflowing.

The remark that was made this morning is a true one, although the matter referred to is small, apparently, but it is a fact, there was not enough confidence in the people to satisfy them that the Prophet knew how to handle money, or what to do with it; they did not believe he knew how to manage temporal affairs. This lack of confidence brought poverty and distress upon the whole people.

When men came into our midst, who shut up the bowels of their compassion, and held their money with an iron fist, they were held in communion with us, our faith was exercised for them, we mingled with them, and gave them fellowship for a time, yet one man, with his covetousness, tied up the whole people. In many instances, men were cut off for their covetousness, and because they had not confidence in the Prophet, and held their substance when means were wanted to carry on the work of God, to send the Gospel to distant lands, to sustain the poor, build houses, and accomplish that which was necessary to be done. While this means was withheld, it brought the whole Church under condemnation, for this reason all had to suffer.

This was in the days of the Prophet Joseph. Have the people reformed since then? Perhaps a few of them have; and again, perhaps a great many of them have not. Many have not had an opportunity to reform, as there is a considerable portion of this community who have not had an acquaintance with the Prophet; they never associated with him, they have not had an opportunity of sustaining his hands. Again, there is a certain portion of the people who were associated with him. What would the people do now, if they by their voice could call him back to their midst? Would they be willing to lay their substance at his feet? I very much doubt it. He was poor, harassed, distressed, afflicted, and tormented with law suits upon law suits, persecution upon persecution, and thus it cost thousands and hundreds of thousands of dollars to keep him alive, which a few had to sustain. Is this affliction upon them now? It is not. The scene is reversed. And as the people once thought, that many by one man could be made poor, they now believe, by one man many will be made rich. At the present day I do not know where the opportunity is to prove the people.

There are individuals here, and members of the Church, that when they come up to this land, are very careful to leave their substance behind them. And if they have money to lend, they are very careful to lend it to persons who do not belong to the Church. There are such present to-day. They are fearful and unbelieving. They did not believe in the days of Joseph that he could tell them the truth. But if you asked them if they believed Joseph was a Prophet, and if God sent him to build up the kingdom, "O yes," would be their reply; and yet they had not confidence to ask him what they should do with the thousands in their possession. These are a few facts in the life and experience of the Prophet Joseph.

How is it now? Have the people confidence? They say they have. Are they willing to take counsel? They say they are. As it was observed here this morning, when we wish anything done, the peo-

ple are ready and willing to raise their hands to accede to the propositions made by their leaders. Do you remember what I told you a few sabbaths ago — this whole people are willing to *receive* counsel, but who of them are willing to carry it out to the very letter? The future will prove that. It is not proven by sitting on your seats and simply raising your hands, as a *token*, a *covenant*, a *witness to God and angels* that you are ready to take counsel, and also carry it out.

For men of principle, and seemingly of good sense, to believe the Prophet Joseph, who was inspired to build up the kingdom of God temporally as well as spiritually, did not know as much about a picayune as about God's spiritual kingdom, about a farm as about the New Jerusalem, is folly in the extreme, it is nonsense in the superlative degree. Those who entertain such ideas ought to have their heads well combed, and subjected to a lively course of friction, that peradventure a little common sense might dawn upon their confused ideas.

Consult your own judgments in such matters. Do you think that God would set a man to lead his people, who does not know as much about a picayune or a farm, as about God's spiritual kingdom, or the New Jerusalem? Shame on those who would entertain such ideas, for they debase and corrupt the hearts of the community who imbibe them. According to the sentiments of some of the Latter-day Saints, the Lord must have become wonderfully high minded in the last days; I should think he has become too proud, according to their belief, to notice farms and merchandise, and other little affairs and transactions that pass around us. He used to notice the very hairs of our heads that fell, and the sparrows; He took care of the ravens, and watched over the children of Israel, and supplied all their temporal wants; but we say now, *He* does not condescend to such small matters, having given *us* an understanding, and *we* know what to do. Are not these the feelings of the people? I could refer to some little things by way of example, but it would hit somebody rather too publicly.

Let me ask that brother, if you have not thought in your heart, you would not go to brother Brigham for counsel, for fear he would counsel you to go to some place you do not want to go? Still you say, "I believe this is the kingdom of God, and I do not want to come in contact with brother Brigham, I do not wish to meet him, for fear he should come in contact with my calculations, and what I have decided upon in my mind." I could put my hand upon some of you who entertain such thoughts.

I will refer you now to the counsel I wished to give the brethren who have lately come into the city from the East. I have heretofore counselled new comers, to go to the South, or to the North, for we have settlements 360 miles, North and South.

Many of the people here have their friends, who have come in this season, and some are still on the plains, who will be in in a few days. I have been in the habit of saying to the brethren —You take one hundred families and settle in such a place; and you take fifty and settle in yonder place; but I never have given such counsel for the guidance of the brethren, that it has not raised one continual whining, saying, "I want to go to another place, for *there* is somewhere you want me to go that I do not like;" or, "I rather think brother Brigham thinks I am not tried and proven sufficiently, and he wants to put me in circumstances to finish trying me." That is the reason I want you to go here or there, and the reason why you complain; for when men are thoroughly tried, they are ready to go to any place *where* they are *told* to go, and *when* they are told

My counsel now to new comers is, *to do just what you have a mind to, and go where you please*, IF YOU CAN. You may go and settle in any part of the Territory that you please; and furthermore, you may go to California if you wish.

I have told you what you may do, I will now tell you what you may not do. You may try to gather a little company, and go to settle a place where there are no inhabitants. You cannot, with *my consent*, go to any place, unless it is to a city, that is, or will be walled in. If you go from this city, go to a neighbourhood where you can be defended from the ravages of Indians or other evil designing persons.

Brother David Fullmer, this morning, talked about working all our lives upon a wall, if it were necessary; but the wall we contemplate making here, is not a breakfast spell. I calculate to keep walling until the mountains around us become an impregnable defence. What we have now on hand is not a circumstance. I will venture to say, that brother Parley P. Pratt has got a job on hand infinitely more extensive than the walling in of the whole territory of Utah. His work was given to him sixteen years ago, by the Prophet Joseph Smith, in the Kirtland Temple. Parley P. Pratt has yet to build temples in old Scotland. The Scotch brethren might say, "What is the use then of our coming to these distant vallies, so far from our native country?" Had you not better write to your brethren who are still in Scotland to stay where they are, think you? He has to build temples there of greater magnitude than we have yet contemplated. *When* he will do it I do not know; it is certain he will do it if he is faithful; but whether he will do it after the earth is glorified, or before that time, I do not know.

I have a word to say to the sisters who have lately come into our city. Do not allow your fathers, your husbands, and your brothers, to go to any place to settle, unless it is walled in, or in some other way made perfectly capable of defending you and themselves from the attack of Indians, or those who would seek to destroy you and your property. If they want to drag you off to some place where you will be exposed to the ravages of Indians, tell them you are going to stay where you are, and then ask them what they are going to do about it. It is not my general practice to counsel the sisters to disobey their husbands, but my counsel is—*obey your husbands;* and I am sanguine and most emphatic on that subject. But I never counselled a woman to follow her husband to the devil. If a man is determined to expose the lives of his friends, let that man go to the devil and to destruction alone.

You have got my counsel. You need not, any of you, ask my counsel to run over to the west mountains to settle, for there are plenty alone there already. If you have not elbow room enough, rub my elbows, I can rub as hard as you can. I can tell you something you never have yet thought of. You may number all the families in this city, and with them their cattle and flocks, and there is more ground within its precincts, if properly cultivated, than would support them all from year to year. There are not inhabitants enough in the city to cultivate the land in it, as it should be. Look around and see the hundreds of acres that have not been cultivated at all; one bushel to ten has not been raised, that might have been, on the lots that the people have pretended to cultivate. Be not afraid of being too close together. The men or women who enjoy the Spirit of the Lord, never feel themselves crowded by that spirit, or by those who possess it; and they never will. When disturbance and difficulty occur, it is because of

the opposite spirit, which is a contentious spirit; and those persons who possess it may expect to be crowded when they get to hell, as much or more than they are here; they will not have as much elbow room there as they have here, perhaps.

The Latter-day Saints ought not to feel so. Our cities are open, our streets are wide, and we have the sweet mountain air, and a healthy country. Do not be afraid to live together. What kind of air did *you* breathe, who lived in eleven, twelve, and fourteen story houses in your native country? If you could live in such confined circumstances, why cannot you live here, while breathing air as sweet, I may say, as the New Jerusalem.

I have told you my mind, you can now do as your own minds shall dictate, if you think proper, and be responsible for the same. I have frequently thought, what would be the consequence in this community, were we to be as strict now, as the authorities of the Church once were? for it used to be, if a man did not obey counsel after it was given him, he was cut off from the Church. Do you not think we are lenient, easy, and forgiving? Let us be kind to each other, and cultivate the spirit of peace, and seek diligently to know the will of God. How can you know it? In matters pertaining to yourselves as individuals, you can obtain it directly from the Lord; but in matters pertaining to public affairs, His will is ascertained through the proper channel, and may be known by the general counsel that is given you from the proper source.

I have told you heretofore what I am afraid of, (and, in reality I am not afraid of anything else,) which is incorporated in the idea—See that ye forget not the Lord your God. If this people will serve Him with all their heart, mind, and strength, they have nothing to fear from this time henceforth and for ever. You are not to be overcome by your enemies, or put down and trampled under foot, if you will do this, and continue to be humble before the Lord your God. In doing this, no power under the heavens can disturb this people.

If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counselled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet. He was full of sorrow, trouble, poverty, and distress; but now the people are led into riches, by the example, counsel, advice, and dictations of their leaders. They are on the high way to wealth; *and there is danger in it.* Here are men that never knew enough of the principles of economy to gather substance or save anything to themselves, until within a few years back; but now they are becoming rich in a moderate point of view. We do not expect to become wealthy like the Rothschilds, or some other large capitalists of Europe. This people are gathering much substance around them, which is a principle of heaven—a principle of Zion, but there is a fear within us lest it cause us to forget our God and our religion. Whether we have much or little, let it be on the altar, for it is all the Lord's, whether this people know it or not. Joseph Smith said to this people, that all the wisdom he had was received from the hand of the Lord. All the knowledge, wisdom, economy, and every business transaction pertaining to human life in connection with the spiritual kingdom of God on the earth, is given unto us as individuals, or as a community, from the liberal hand of God.

Do you realize this? Or will some of you say, "It is my own wisdom and economy that have accomplished this or that?" If you do, beware, lest the Lord

withdraw the light of His spirit from you, that you be left in darkness, and your former judgment, wisdom, and discretion be taken from you. If we receive good, it is of the Lord; then let us serve him, and love him with a true heart. As to the world, they may do as they please, for we care not for it anyhow. Let this people cleave unto the Lord, and righteous principles, and all is right and well.

May the Lord bless you. Amen.

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## THE NAUVOO LEGION—CIVIL AND RELIGIOUS RIGHTS.

A SPEECH DELIVERED BY MR. GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE CITY, ON THE ANNIVERSARY OF THE FOURTH OF JULY, 1852.

As a humble private from the ranks of the Deseret mountaineers of the Nauvoo Legion, I have the honor, though unexpectedly, to rise and offer a few of our feelings in view of the great matters which have been presented before us this day, and of the great events of which this is the anniversary. From the remarks of the gentlemen who have occupied this stand previous to my rising, we might think, that a people who have been driven, and who have suffered so many difficulties, robbings; shaking of the ague, catching birds with hands, and for a time living on crickets, &c., that we would be very lean and poor; but my friends, I think I am a pretty fair specimen of the privates who compose the Nauvoo Legion. The experiment has been tried of living in the deserts, of wandering among mountains, and of solving the philosophical problem of almost living upon the air; and it has answered exceedingly well.

It is with the greatest pleasure that I address you; for I can assure you that the Nauvoo Legion view with the strictest jealousy, every violation of the provisions of the federal constitution; every infringement of the rights of the people is regarded by the Nauvoo Legion with the most fiery indignation. Whenever the rights of a religious body are invaded—whenever the privileges of a civil community are trampled upon with impunity—whenever any man in power, or any man out of power shall trample upon the provisions of that legacy bequeathed us by our ancestors, there rises in us an unbounded indignation; for our fathers' legacy was sealed with their blood, and we are determined to maintain it inviolable. When an executive of a state rises up and assumes to himself a dignity and a power that no autocrat of all the Russias dare presume to exercise, and issues a bloody order as did L. W. Boggs, for the utter extermination of all the "Mormons;" men, women, and children, that may belong to, or be in any way connected with them, it raises the indignation of the Nauvoo Legion to an unbounded pitch.

What is more curious than all the rest; it frequently occurs in all governments that corruption arises among the people; the people become corrupt, and to a great extent, it must affect the government also; no matter how good its form may be, the corruptions that arise among the body of the people, must in a great measure paralyze the head of the government. The Roman Catholics in Philadelphia were attacked by a lawless mob, and thousands turned out to demolish their churches and dwellings, and murder their people, and the perpetrators of such deeds are suffered to go unpunished—this fills the Nauvoo Legion with burning indignation. The legacy bequeathed to us by our forefathers was a constitution which will protect every man in his civil and religious rights; and where this Legion is, woe to him that infringes upon these constitutional liberties. Being called upon without reflection, or time to prepare a speech; and not possessing the requisite talents for preparing notes, I must give you what I have to say in an offhand style.

Men will rise up in distant countries, and say that the inhabitants of these mountains are rebellious. Rebellious! against what? Against the power of mobs, lawless robbery, and the infringement and violation of the constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against; and the Nauvoo Legion are ready to rebel against every agression of this kind, as long as there is one drop of blood left in their veins.

These bayonets now before me have been carried upon the shoulders of these men to extend "the area of the American Liberty," over 4000 miles, suffering almost every kind of distress and fatigue; sometimes travelling on foot over a hundred miles of desert, from water to water. Such a march has not been equalled by any body of infantry in the world; and General Kearney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty, [illegible] might as well say the sun does [illegible] shine, as to argue that this people are enemies to their country's freedom. There is a spirit of religious intolerance that has arisen in the minds of a great many men against this people in the present age; they say, "you shall think as I think, or damn you, we'll destroy you." General Joseph Smith, the commander of our Legion, was treacherously murdered, and his noble brother by his side also, while under the pledge of safety of Governor Thomas Ford. The grandfather of that murdered general, (murdered while under the sacred pledge of the State of Illinois,) his paternal grandfather, I say, was at the elbow of Colonel Ethan Allen, at Ticonderoga, and with Stark at Bennington; and his maternal grandfather was in the first naval battle, and at the elbow of the first Commodore of the American navy, when the first naval battle was fought by Americans against Great Britain, and served during the entire war. Why was he murdered? Because he thought different from his neighbors. Religious toleration was not in accordance with the feelings of narrow minded men; he must be butchered—basely murdered—and to accomplish it the faith of a sovereign state had to be pledged. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or anything that would be calculated to destroy our glorious Union, and the institutions which have been sealed by the blood of our fathers.

Gentlemen, appearing as I appear in your midst, lean though I may be, (Mr. Smith now weighing 230 lbs.,) I

will tell you that I have the honor of having descended from an officer of the revolution, who marched 150 miles under the command of General Morgan, from the battle of the Cow Pens, with nothing to eat but the raw hide belt of his cartridge box. That cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day, in these mountains. And although I have passed through so many trials and afflictions to get here, having been driven out of three dwelling houses in different states, by mob force; as many times deprived of my property; and having buried most of my family from suffering on the plains; been three days at a time, without taking food, that there is now scarcely a hair left on my head between me and heaven; yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth. Truth and Liberty forever! Amen.

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## JOSEPH, A TRUE PROPHET—APOSTATES—DREAM, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 27TH, 1853.

I do not know that I can speak so that you can hear me, as you perceive something affects my throat; I wish, however, to say a few words to you this morning; I would like to say considerable—a good many words, but perhaps a few will answer.

There are a goodly number in the congregation, who have been acquainted with this Church and kingdom from its rise, and that knew Joseph in his first career in the Gospel. There are many here that have been in the Church for fifteen, sixteen, and some more than twenty, years. I have been in the Church, wanting a few days of twenty-one years, and there are a considerable number that I know have been in it longer than I have. They knew Joseph—they knew him from week to week, and from year to year, they knew what he did, they knew how he spake, they knew the spirit he possessed, they were acquainted with it, it is the same spirit they possess to the present day—the spirit of "Mormonism," the spirit of the Gospel. I will ask those brethren, and those sisters, if they believe Joseph Smith was a Prophet of God? if they believe that he magnified his calling? I will ask them if Joseph *lived* and *died* a *Prophet* of God, and what would they answer? All men and women know, by the power of the Holy Ghost, by the spirit they know it, by the light that is in them, for light cleaveth to light, and truth embraces truth. These pure attributes, as I told you here a few Sabbaths ago, stand upon their own basis—the fabric sustains itself, but falsehood, and that which is built upon it, will, sooner or later, fall.

How many witnesses could we bring, men that are upon the islands of the sea, in foreign lands, and people scattered

through the United States, hundreds and thousands in their poverty, who are not able to gather with the Saints; I ask, what would they witness if they were here to-day? They would tell you, and they would sound it so that all the world might hear, if they could, that Joseph Smith was a man called of God to build up His kingdom in the last days, preparatory to the coming of the Son of Man.

There are many witnesses here, not only witnesses of Joseph and his career, but witnesses of the disaffected spirits that have come into this Church, and gone out again. Are there witnesses of men trying to rise up and usurp Joseph's place in his day? Yes, there are many witnesses, that many men tried it. Are there witnesses here, of the rise and fall of men in this kingdom? Yes, plenty of them. I have witnessed more than has been pleasing to me. It delights me to see men come into the Church, and magnify the Holy Priesthood, but it is a grievous matter to see men turn away from the holy commandments delivered unto them, gather to themselves false spirits, follow after a phantom, and be duped by the devil—be ensnared by the power of the enemy, and give way to it until they fall. It is a source of regret, but we witness it, we could name many of this class.

Let me ask this congregation, that portion of it that was in Jackson county; and again that portion that was in Kirtland in the days of Joseph, and in leaving Kirtland; then those that were in Caldwell and Davis counties, Missouri; then ask those who were in Nauvoo in his day, and after he was slain; these portions of my congregation which I have mentioned, I will ask, what has produced your persecutions and sorrow? What has been the starting point of all your afflictions? They began with apostates in your midst; these disaffected its caused others to come in, worse than they, who would run out and bring in all the devils they possibly could. That has been the starting point and grand cause of all our difficulties, every time we were driven. Are there not witnesses of this, here? Yes, a good portion of this congregation are witnesses of these things, although many of them never saw Joseph, and were not personally acquainted with him.

We have been persecuted—we have built houses, made farms, cultivated the land, broken up the wild prairie, and made it like the Garden of Eden; we have fenced, built, and gathered substance around us many times, and as many times have been driven from our possessions, until we came to this inheritance which we now enjoy in these valleys of the mountains.

Now think a moment, reflect, and ask yourselves what do we see here? I am coming nearer home, I am coming to this place; what do we see here? Do we see disaffected spirits here? We do. Do we see apostates? We do. Do we see men that are following after false and delusive spirits? Yes. When a man comes right out, as an independent devil, and says, "Damn Mormonism, and all the Mormons," and is off with himself, not to Texas, but to California, (you know it used to be to Texas), I say he is a gentleman, by the side of a nasty sneaking apostate who is opposed to nothing but Christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting, last Sabbath, my ears were saluted with an apostate crying in the streets here.

I want to know if any one of you who has got the spirit of "Mormonism" in you, the spirit that Joseph and Hyrum had, or that we have here, would say, Let us hear both sides of the question, let us listen, and prove all things? What do you want to

prove? Do you want to prove that an old apostate, who has been cut off from the Church thirteen times for lying, is anything worthy of notice?

I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, Let this man alone, these are Saints that are persecuting (sneeringly.) We want such men to go to California, or anywhere they choose. I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty curse. Here is sister Vilate Kimball, brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith, and his wife? No, they staid in St. Louis while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, "that's true."] We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.

I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters, they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved, they were all in motion. Their object in this appeared to be, to attract attention. Said they to me, "We are Mormons, brother Brigham." "No, you are not," I replied. "But *we have been*," said they, and they began to jump, and caper about, and dance, and their rags of many colors were all in motion, to attract the attention of the people. I said, "You are no Saints, you are a disgrace to them." Said they, "*We have been Mormons.*" By and bye, along came some mobocrats, and they greeted them with, "How do you do, sir, I am happy to see you." They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to "Mormonism." Then I saw two ruffians, whom I knew to be mobbers and murderers, and they crept into a bed, where one of my wives and children were. I said, "You that call yourselves brethren, tell me, is this the fashion among you?" They said, "O, they are good men, they are gentlemen." With that, I took my large bowie knife, that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, "Go to hell across lots." The other one said, "You dare not serve me so." I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat, and sent him after his comrade; then told them both, if they would behave themselves they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "go it, go it."] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.

After Alfred Smith was called upon to go on a mission, he would not go, and I knew he would apostatize. Do you suppose that after a man has refused to fulfil his calling, he can retain the spirit of truth, and stand? *He can not.* They say they believe that Joseph Smith was a Prophet raised up to establish the work of the last days, and bring forth the Book of Mormon; and thus they deceive. But if you will examine them you will not find anything but contradiction to every principle of truth.

I felt to say this that I have said, though my throat is very sore, but I think this exercise has done it good. I feel to say to Jew and to Gentile, Let this people alone in these valleys of the mountains, or you will find that which you are not looking for. We are on the Lord's side, and we have the tools to work with. But shall this people sink? No. The time has come that Israel shall be redeemed, and they never shall be trampled under foot again. Now is the time; Joseph told us, before he was killed, the set time to favor Zion had come. I want you to hear, Bishops, what I am about to tell you. Kick these men out of your wards. If you want to apostatize, apostatize, and behave yourselves. You shall not disturb my peace, nor the peace of this people. If you want to go to California, go, and serve Gladden Bishop there, if you wish, but disturb not this community, or else you will find judgment is laid to the line. Do not court persecution, for, remember, you are not playing with shadows, but it is the *voice* and the *hand* of the Almighty you are trying to play with, and you will find yourselves mistaken if you think to the contrary.

May the Lord bless you, my brethren; and I pray, all the time, that we may be preserved in the truth, that when the Lord has anything for us, we may be ready to receive it, and thus serve Him all the day long. If we have not been driven far enough to enjoy peace, tell me where next we can be driven to, to find it; and if apostates follow, let them follow.

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## PERSECUTIONS OF THE CHURCH — APOSTATES — FREEDOM — SELF-DEFENCE.

AN ADDRESS DELIVERED BY ELDER P. P. PRATT IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 27TH, 1853.

Brethren and Sisters—My feelings are with those who have spoken, decidedly and firmly so. You have heard with reference to the experience of the past. I have had an opportunity to obtain experience in the past, and to observe as much perhaps as any one individual now living, as it regards the Church of the Saints in this age.

And I bear testimony, not only by the Holy Spirit, but by personal observation, memory, experience, and knowledge, that what has been said is true, strictly speaking, in all

its bearings, in regard to the result of apostacy, as it relates to persecutions, breaking up, robbing, plundering, suffering, and martyrdom in this world.

The subject that has been presented here by President Young, I have revolved over in my own mind, and reflected upon it in its order. I remember well several scenes, and the places, he referred to; and I do not know of one single persecution, of any magnitude, that brought trouble and general distress upon the people of God in this age, that was not brought about directly by means of those that went out from ourselves, who professed to be of us, if I may except the first trouble in Jackson County, Missouri. I lived there at that time, and I do not personally know, that apostates, or unlawful conduct on the part of those professing to be Saints, was the particular agent of bringing about that persecution. I do not know, so far as my own acquaintance with the circumtances is concerned, but that may be an exception. I do not recollect but what the world there, without aid from apostates, arose up and did what they did.

[Mr. Pratt's mind was refreshed by a person in the stand, that there was an apostate who wrote a book previous to that persecution.] I now recollect there were some writers, among which was a Mr. Booth, that had been ordained to the Priesthood in this Church. He published things well calculated to bring on persecution. There might have been others also.

But I was speaking of personal actors, there, in the county. It was not then, as generally is the case, or as it has been since, aided by those from among ourselves. In all the general persecutions, from that time to the present, I do not recollect of a single instance, that the general storm was not brought about by men from among ourselves, professing the name, membership, and Priesthood of the Latter-day Saints, traitors to the cause that they professed to believe. This was the direct means of the suffering, and the breaking up, of the community in Kirtland; of the breaking up of the community in, and the expulsion of them from, Missouri. It was the direct means of this last persecution which led to the martyrdom of the Prophet, and the destruction of many others; the plundering of millions, the burning of our Temple, and our migration to this country. We came here for peace. We are now in a place where the extended desert, and snow clad mountains, widely intervene on every side between us and our neighbors, that they may not tread on our toes, and that we may not tread on theirs.

We know who led us here. It was not only the Almighty God, by His matchless providence, but by His servant—he that stands at the head of this people, and those that were with him. These were they that led us here—that so counselled and arranged and organized our local matters, that we have been sustained here, and have been fed, clothed, sheltered, and preserved. We have obtained our local, political rights and privileges, and have been enabled to preserve them inviolate in the face of all the opposition, lies, and slanders, which have been so industriously circulated.

Many of *us here*, as well as many who sleep in the dust, have been worn out in industriously accumulating property, making homes, and being deprived of them by violence and robbery. We have spent our lives in making homesteads, fencing, improving, cultivating, &c., without enjoying the fruits of our labors.

Sooner than be subjected to a repetition of these wrongs, I, *for one*, would rather march out to-day and be shot down. These are my feelings, and have been for some time. Talk about liberty of conscience! Have

not men liberty of conscience here? Yes. The Presbyterians, Methodists, Quakers, &c., have *here* the liberty to worship God in their own way, and so has every man in the world. People have the privilege of apostatizing from this Church, and of worshipping devils, snakes, toads, or geese, if they please, and only let their neighbors alone. But they have not the privilege to disturb the peace, nor to endanger life or liberty; that is the idea. If they will take that privilege, I need not repeat their doom, it has been told here today, they have been faithfully warned.

Why is it that these apostates wish to cram down people's stomachs that which they loathe? That which they have no wish either to hear, think about, or digest? If the people of a neighborhood, ward, or city, wish to speak, hear, or worship, or to discuss any subject, they have public and private buildings, school houses, churches, or assembly rooms in abundance. Why, then, are our streets disturbed by tumults, railings, slanderous, abusive, and treasonable language, under the name of preaching? If the city, or a large portion of its citizens, wish to discuss any general principle, here is the Tabernacle, and yonder is the State-House, or the Theatre—all owned by the people, and under their control. Where is the need, then, of preaching in the streets. But where is the city or community to be found, who wish to discuss that which they already know and understand? As to this *man*, or rather "*thing*," called Gladden Bishop, and his pretended visions and revelations, I know him of old. I knew him in Ohio, some eighteen or twenty years ago. I remember his name. My memory is poor in names, many of you know; but when there is something associated with a name, that stamps it strongly on my mind, I am not apt to forget it. I scarcely ever heard that name in my life, that it was not associated with some imposition or falsehood in the name of the Lord. If he was tried before the Councils of the Church, he would confess that he had lied, in pretending to visions, angels, and revelations, and ask forgiveness. If he was excommunicated, he would join again, &c.

I never heard of him in any other light, but as a man or a "*thing*" that crept in from time to time among the Saints, with attempts to deceive the people with one imposition or another.

His difficulty all the time was, that the people would not be deceived by him. I will not put him on a level with other apostates. Where can we find one of them that has not had some influence? I know of no one that had not some followers for awhile, although none could keep them; but I never knew Gladden Bishop to gain a single follower among his personal acquaintance. He was disfellowshipped, and received on his professions of repentance, so often, that the Church at length refused to admit him any more as a member. These apostates talk of proof! Have we not proved Joseph Smith to be a Prophet—a restorer, standing at the head of this dispensation? Have we not proved the Priesthood which he placed upon others by the command of God?

I see no ground, then, to prove or to investigate the calling of an apostate, who has always been trying to impose upon this people. It is too late in the day for *us* to stop to inquire whether such an outcast has the truth.

We have truths already developed, unfulfilled by us — unacted upon. There are more truths poured out from the eternal fountain, already, than our minds can contain, or than we have places and preparations to carry out. And yet we are called upon to prove—what? *Whether an egg that was known to be rotten fifteen years ago, has really improved by reason of age!!*

"*You are going to be destroyed,*" say they, "*destruction awaits this City!*" Well! What if we are? We are as able to be destroyed as any people living. What care we whether we are destroyed or not? These old tabernacles will die of themselves, if let alone.

We have nothing to fear on that head, for we are as well prepared to die as to live. One thing we have heard to-day, and I am glad to hear it. We shall not be destroyed in the *old* way—as we have been heretofore. We shall have a change in the *manner*, at least. We shall probably be destroyed *standing, this time*, and not in a *sitting* or *lying* position. *We* can die as well as *others* who are not as well prepared! I am glad that while we do live we shall not submit to be yoked or saddled like a dumb ass. We shall not stand still to see men, women, and children murdered, robbed, plundered, and driven any more, as in the States heretofore. Nor does God require it at our hands. That is the best news we have heard to-day.

You may say, Wait till an enemy forms a league with others for your destruction. We would do this, if we did not know the spirit that actuates our enemies. Ignorant of this, we might sit down and wait till men did actually cut our throats, in order to prove them. But if you will manifest to me a spirit in any person, I will tell you where that spirit leads, and so can President Young and his Counsellors, and every true-hearted Saint who has experience in the operations of spiritual powers. We will try to act in time, and not suffer the spirit of destruction to ripen in our midst.

It is not enough for people to have liberty to worship according to sectarianism, Judaism, heathenism, and everything else, but they wish the liberty to stab you to the heart.

It is policy not to wait till you are killed, but act on the defensive while you still live. I have said enough on this subject.

I rejoice in living with this people. As brother Kimball said, this was his heaven. It is mine. There might be a better people, but we can't find them—they are not known upon the earth, in mortal flesh. If we find a better people we shall have to wait till people grow better.

If we should find a better people before ourselves are grown better, *we* could not live among them, and that would be the hell of it. We have found a people as good as we are, and we are agreed to live together. The light of truth has united us, and the spirit has baptized us into a degree of oneness. The world thinks we are one in the highest sense of the term; but God sees that there is much room for us to improve in oneness. Where shall we begin to improve? I don't know of anything better calculated to improve our union than to have some wide meshes in the net, to let those slip through who don't wish to be gathered, and to unite with the rest. There is an accumulation here of the good and the bad, the chaff and the wheat, the tares and the good grain, the good and bad fish which the Gospel net gathers. The only safe way is for the good and bad to be separated. I like to see the roads open, the snow disappear from the kanyons, that spirits not congenial to the Gospel of peace may go as many roads as there are points of the compass. Such movements give opportunity for the Saints to draw the cords of union still closer. May God bless you all. Amen.

## MARCH OF "MORMONISM"—THE POWER OF GOD AND THE WISDOM OF MAN—GOOD AND EVIL INFLUENCES—THE LAW OF INCREASE.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 13TH, 1852.

As there is more time which remains to be improved this morning, I will offer a few remarks to the congregation, feeling thankful for this privilege, and for all others that I enjoy from day to day.

We have had the pleasure this morning of hearing the truth of the work of the last days declared, with the testimony of one of the servants of the Lord, (Ira Ames), who has had an experience of twenty years in this Church. There are many others who also have had a lengthy experience, and some who have not had more than six months' trial, but who have, in that short time, obtained an experience which has given them sufficient information to satisfy them that there is a God in this work, that a Supreme Power has attended the Gospel of salvation, or what is called "Mormonism," from its rise to this day. I say to all, both Saint and sinner, that there is not an individual who has heard the sound of the Gospel of Salvation, the report of this work of the last days, of the coming forth of the Book of Mormon, and of the mission of Joseph Smith, but the Spirit of the Lord in a greater or less degree accompanied that report with power, and with the testimony of its truth, no matter as to the character of the individual, nor yet whether he admits and embraces the truth. If he has heard it in its simplicity and purity, the weight of testimony which it bears along with it, carries conviction to his mind that it may be true, although, through the influence of the world, of evil associations in life, or the instigations of the enemy of all righteousness, those convictions and impressions may be swept away, which, if exercised at the time, in sincerity, with full purpose of heart to know the truth, would have substantiated the matter to his entire satisfaction. A weight of testimony always accompanies the promulgation of the Gospel of Salvation.

Brother Ames has said that "'Mormonism' will progress." If it does *not*, God will be dethroned, for when He undertakes to do anything, it will be done, notwithstanding every opposing influence. When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, *they may then think to check "Mormonism" in its course*, and thwart the unalterable purposes of heaven. Men may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon their heads, earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet, and those who believe and uphold

him, they may drive the Saints and kill them, but this does not affect the truths of "Mormonism" one iota, for *they* will stand when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved. "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that "the race was not to the swift, nor the battle to the strong," neither riches to men of wisdom. I happened to cast my eyes upon Ira Ames, who was sitting in the congregation, I knew he had been in the Church a considerable length of time, I have been personally acquainted with him for twenty years. My eye also caught many more of the first Saints at the same time. These men know that "Mormonism" is true, they have moved steadily forward, and have not *sought* to become noted characters, as many have; but, unseen as it were, they have maintained their footing steadily in the right path. I could place my hand upon many in this congregation, who will win the race, though they are not very swift, to outward appearance, and they make not great pretensions; they are found continually attending to their *own business*. They do not appear to be great warriors, or as if they were likely to win the battle. But what is their true character? They have faith today, they are filled with faith, their words are few, but they are full of integrity. You will find them to-morrow as they were yesterday, or are today. Visit them when you will, or under whatever circumstances, and you find them unalterably the same; and finally when you have spent your life with them, you will find that their lives throughout have been well spent, full of faith, hope, charity, and good works, as far as they have had the ability. These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity.

I would inquire if the congregation recollect the text for the season. Let every man who preaches it act according to it himself. If those who speak, do so by the Spirit of the Lord, they will speak according to the text, for it is impossible ever to depart from it if they remain in the truth. If they live to it, their whole lives will aim directly to the one grand object, namely, to be encircled, wrapt up, and surrounded with the knowledge of God; *that will make them one*, (according to the text), prepare them to do unto others as they would that others should do unto them, to keep the whole law of the Father and the Son, and all the laws of the Celestial Kingdom which have been, or ever will be, revealed, and to meet the Saviour at his coming.

It yields solid satisfaction to hear men testify of the truth of the Gospel. It is always peculiarly interesting to me to hear the Saints tell their experience. It is to me one of the best of sermons to hear men and women relate to each other how the Lord has wrought upon their understanding, and brought them into the path of truth, life, and salvation. I would rather hear men tell their own experience, and testify that Joseph was a Prophet of the Lord, and that the Book of Mormon, the Bible, and other revelations of God, are true; that they know it by the gift and power of God; that they have conversed with angels, have had the power of the Holy Ghost upon them, giving them visions and revelations, than hear any other kind of preaching that ever saluted my ears. If I could command the lan-

guage and eloquence of the angels of God, I would tell you why, but the eloquence of angels never can convince any person that God lives, and makes truth the habitation of his throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds. What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the understanding. When that which inhabits this body, that which came from the regions of glory, is enlightened by the influence, power, and Spirit of the Father of light, it swallows up the organization which pertains to this world. Those who are governed by this influence lose sight of all things pertaining to mortality, they are wholly influenced by the power of eternity, and lose sight of time. All the honor, wisdom, strength, and whatsoever is considered desirable among men, yea, all that pertains to this organization, which is in any way independent of that which came from the Father of our spirits, is obliterated to them, and they hear and understand by the same power and spirit that clothe the Deity, and the holy beings in His presence. Anything besides that influence, will fail to convince any person of the truth of the Gospel of salvation. This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them—it is at once interesting and instructive. When a subject is treated upon with all the calculation, method, tact, and cunning of men, with the effusions of worldly eloquence, before a congregation endowed with the power of the Holy Ghost, and filled with the light of eternity, they can understand the subject, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth. This makes all subjects interesting and instructive to them. But the case is quite different with those whose minds are *not* opened and instructed by the power of God. Sermonizing, dividing, and subdividing subjects, and building up a fine superstructure, a fanciful and ærial building, calculated to fascinate the mind, coupled with the choicest eloquence of the world, will produce *no good* to *them*. The sentiments of my mind, and the manner of my life, are to obtain knowledge by the power of the Holy Ghost.

If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, "I know, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony of the man was true. But the wisdom of the world, I say again, is like smoke, like the fog of the night, that disappears before the rays of the luminary of day, or like the hoar-frost in the warmth of the sun's rays. My own judgment, natural endowments, and education bowed to this simple, but mighty testimony. There sits the man who baptized me, (brother Eleazer Miller.) It filled my system with light, and my soul with joy. The world, with all its wisdom and power, and with all the glory and gilded show of its kings or potentates, sinks into perfect insignificance, compared with the simple, unadorned testimony of the

servant of God. Jesus said, "Consider the lilies of the field," behold the splendid, yet simple beauty of their clothing; even Solomon, the greatest, and wisest of earthly kings, who swayed his sceptre so as to be admired and feared by all nations—he, in all his glory could not compare with one of these lilies, which you can sever from its native stem, with the least effort, admire for a moment, and then toss it from you. All that is considered valuable, precious, glorious, or magnificent among men, cannot even compare with that lily, which you tread under your feet, for beauty and excellence.

The glory of man is fleeting as the twilight, and like the "baseless fabric" of a dream, it vanishes away. It is fitly compared in the Scriptures to the flower of the grass when it is cut down, which whithers and is gone forever, but when the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened, so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres, all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty, and can only be revealed unto mortals, in their proper light, by the power of the Holy Ghost.

While brother Ames was relating his experience previous to believing and embracing the faith of the Gospel, and the few words of conversation that passed between him and brother George Curtis, this question occurred to my mind—"What causes men and women, whose minds have been unaccustomed to reflect upon theological subjects, to speak so intelligently as soon as the Spirit of the Lord touches their understanding?" The experience of most of the congregation can answer this question. You are the oracle of the Spirit, the repository of the intelligence that comes from another state of existence invisible to the natural eye; of the influence that produces an effect without revealing the cause, and is therefore called a miracle. You are already acquainted with my views upon the doctrine of miracles. In reality there can be no miracle, only to the ignorant. There are spiritual agents, invisible to the natural eye, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend.

Does the experience of this people teach them what that is, which causes men and women to speak that which is wrong? Many of them, but not all, understand it tolerably well. Paul could not explain it though he was one of Gamaliel's household servants, and probably swept his house, or cleaned his sandals. However, he had an opportunity of learning much, but, with all his learning and talent, he could not explain this matter any better than his uneducated brethren. When he would seek the Lord with all his heart, he found something in the way, which endeavoured to overcome him, and block up his path, when he pursued the course of righteousness; and the only way he could explain it was by saying "when I would do good, evil is present with me." This evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ our elder brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Consequently, when the evil is present with me, I have a little fighting to do, I must turn and combat it until it is eradicated from my affections, as well as from my actions,

that I may have power to do all the good I wish to perform. Every person is capable of this, all can bridle their tongues, and cease from every evil act from this time henceforth and forever, and do good instead.

There is an old maxim, and in many cases an excellent one, it is, "think twice before you speak, and three times before you act." If we train ourselves to think what we are about to do, before we do it, and have understanding to know, and power to perform the good, we can thereby avoid the evil that is present with us. When the enemy makes war with me, I am thrown on the defensive, and if I use my weapons skilfully, and with firmness of purpose, my antagonist must yield to me the victory, the Lord being my helper. The Scriptures say—"Rebuke the devil, and he will flee from you." This is the duty of every Saint. When evil is present with us, we must overcome it, or be overcome by it. When the devil is in our hearts, tempting us to do that which is wrong, we must resist him, or be led captive by him. When brother Ames, without giving himself time to pause or think, said to the person who presented the Gospel to him—"I do not want to hear one word about 'Mormonism,'" it was the evil in him that caused him so to speak. Man is endowed with power and wisdom sufficient, if he will exercise them, to hush to silence his tongue, and cause his hands to cease their operations. His feet may be swift to shed blood, but he has power to pause, and combat and conquer the enemy; for good is present with him also, and he is influenced in a greater or less degree, by the Spirit of the Lord. You experience these two opposites of good and evil in yourselves every day you live, you are tried, tempted, and overtaken in sin, by saying and doing that which is wrong. Now from this time, henceforth, *pause*, and, whatever you do, let it be done in a spirit of reflection, never again act in haste, but let your actions always be the result of mature consideration. "Do not hurry me," is one of the prominent characteristics of my history. I frequently exhort the brethren *not to be in a hurry*, for we shall not stop here, we are only hunting for the grave, and there is no fear but we shall find it.

We have embraced the Gospel, and are professedly Latter-day Saints, but evil will introduce itself in the midst of my brethren, then I have frequently to chastise them. There are two thousand persons in this assembly, and if only half a dozen of them have done wrong, I could not chastise them without appearing to chastise the whole congregation, which in reality is not so. By chastising the guilty, however, it is impossible to spot the conscience of good men and women, whose hearts are clean and pure as a piece of white paper.

The Lord will help those who help themselves to do right. Should the people be determined from this time henceforth, never to do anything but good, and should go forth to build up the Kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong, it would be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth, but we can still improve, we are made for that purpose, our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and to continue worlds without end.

There is another thought which strikes my mind at this moment, upon which it will perhaps be well enough to throw out a few ideas. It has been, and is now, believed by numerous individuals, that the brute creation, by increase in knowledge and wisdom, change their physical or bodily organi-

zation, through numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa. This is one of the most inconsistent ideas that could be possibly entertained by the mind of man; it is called the transmigration of souls. It is enough for me to know that mankind are made to improve themselves. All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world, and created every living thing upon it, to act in its sphere and order. To this end has He ordained all things to increase and multiply. The Lord God Almighty has decreed this principle to be the great, governing law of existence, and for that purpose are we formed. Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere* as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.

We are created for the express purpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, "What! the Supreme in us!" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created, therefore let us commence to do the will of God in earnest from this time henceforth. Let the child, when he comes to understanding, and the father communicates his will to him, say, "*Father, from this time, henceforth and for ever, I will do thy will.*" So it has been, beginning with Father Adam, and so it will continue to be the duty of his posterity who will be sanctified, and enter into the celestial kingdom. This will cause every person to do unto others as they would that others should do unto them, and will make them as pure and holy in their sphere as God is in His. Commence with it, go through the vail into eternity with it, and still continue, and the end thereof no man on earth knoweth, nor the angels in heaven.

Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven, and on earth; as it is with angels, with Prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman that loves the truth, who has heard the report of the Book of Mormon, but the Spirit of the Almighty has testified to him or her of its truth; neither has any man heard the name of Joseph Smith, but the Spirit has whispered to him—"He is a true Prophet."

God has raised up a Prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his kingdom, taking two of a nation, and one of a family. When a person is worked upon by the Spirit to believe the truth of the Gospel, the Devil tells him it is a falsehood. And again, "*the loss of my good name*" exercises a powerful influence against a person's embracing the truth, for if

he determines to adhere to "Mormonism," his unbelieving friends take it for granted that he is deluded. Therefore but a few prove themselves worthy of the truth by taking the right path. Nearly all the world pursue their own path, they will not believe the truth when it is declared to them, nor see the light when it is before their eyes, but they close their eyes, harden their hearts, and would rather believe a lie that they may be damned.

I am experimentally conversant with the history of this Church further back than brother Ames is, and he commenced in 1830. At that time it was said, "*Mormonism must be put down*," but IT IS NOW LARGER THAN EVER! They can only kill the body, and "Mormonism" is not altered by that in the least. The Prophet Joseph was the oracle through which God spoke; they slew his body, but "Mormonism" is still the same. Had "Mormonism" been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could prevail on all the inhabitants of these valleys, on the inhabitants of the whole earth, and on ourselves, to cease to do evil, and learn to do well; that is all I could wish or ask for. All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, and confess His supremacy, and His righteous covenant. To Him let every knee bow, and every tongue confess, let all creation say Amen to His providences. Let every person declare his allegiance to God, and then live to it, saying—"As for me and my house we will serve the Lord. *As for me, and all I have, it is the Lord's, and shall be dedicated to Him all my days.*" If this can be done, happiness is here, angels are here, God is here, and we are wrapped in the visions of eternity. But I am not the Lord, and can do nothing more than others of His servants. I can do good myself, and my brethren and sisters can do the same; we can unitedly keep His commandments, and do His will. This is all I desire, to make me happy here, and feel as well as I can in my mortal body. When I see an Elder in Israel who is looked up to, who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it grieves my spirit; but when I can see all the people filled with the knowledge of God, then all is peace, all is happiness with me.

May the Lord help us to live our religion, from this time henceforth and for ever. Amen.

## PLEA OF GEORGE A. SMITH, ESQ., ON THE TRIAL OF HOWARD EGAN FOR THE MURDER OF JAMES MONROE,

BEFORE THE HON. Z. SNOW, JUDGE OF THE FIRST JUDICIAL DISTRICT COURT OF THE UNITED STATES FOR THE TERRITORY OF UTAH.

*Great Salt Lake City, October Term,* 1851.

PLEASE THE COURT, AND GENTLEMEN OF THE JURY—With the blessing of the Almighty, although not in a proper state of health, I feel disposed to offer a few reasons, and to present a few arguments, and perhaps a few authorities, upon the point in question. In the first place, I will say, gentlemen of the Jury, you will have to bear with me in my manner of communication, being but a new member of the bar, and unaccustomed to addressing a Jury. The case upon which I am called to address you is one of no small moment. It is one which presents before you, and to investigate which involves, the life of a fellow-citizen.

I am not prepared to refer to authorities on legal points, as I would have been had not the trial been so hasty; but as it is, I shall present my arguments upon a plain, simple principle of reasoning. Not being acquainted with the dead languages, I shall simply talk the common mountain English, without reference to anything that may be technical. All I want is simple truth and justice. This defendant asks not his life, if he deserves to die; but if he has done nothing but an act of justice, he wishes that justice awarded to him.

It is highly probable that the manner in which I may present my arguments, may be exceptionable to the learned, or to the technical policy of modern times; be that as it may, the plain simple truth is what I am aiming at.

I am happy to behold an intelligent jury, who are looking for justice instead of some dark, sly, or technical course by which to bias their judgment. I shall refer in the first instance to an item of law, which was quoted by the learned prosecutor yesterday, in which he stated to this jury, that the person killed should be, or must be, a reasonable creature. Now what dark meaning, what unknown interpretation the learned and deep-read men of law may give by which to interpret this language, it is impossible for me to say; as I said before, it is the plain mountain English I profess to talk. It was admitted on the part of the prosecution, that James Monroe, who is alleged in this indictment to have been killed by Howard Egan, had seduced Egan's wife; that he had come into this place in the absence of her husband, and had seduced his family, in consequence of which, an illegitimate child had been brought into the world; and the disgrace which must arise from such a transaction in his family, had fallen on the head of the defendant. This was admitted by the prosecution. Now, gentlemen of the jury, according to plain mountain English, a *reasonable creature* will not

commit such an outrage upon his fellow man; that is the plain positive truth, as we understand things.

But, perhaps, this defendant is to be tried by the laws of England, and perhaps in England they have a different understanding of the passage. Suppose I admit it for argument's sake. It was a point repeatedly argued and decided by Chancellor Kent, that every honest man was a lawyer, and that the intent of the law was to do justice. The Statute or Organic Law of Utah, which extends the laws of the United States, and secondly, in a degree, the laws of England, over this country, makes a reservation in the matter, which reservation I wish you to consider favorably, for the benefit of my client—"The laws of the United States are hereby extended, and decreed to be in force for said territory, *so far as the same or any provision thereof may be applicable.*" Now we do not consider the wise legislators extended these laws over this territory, only that they should be extended where they should be applicable; they no doubt supposed they might not be applicable in certain cases, and therefore wisely inserted that clause. Then, if a law is to be in force upon us, it must be plain and simple to the understanding, and be applicable to our situation.

I will quote history instead of law. I will go back to the time when Rome was a young and flourishing state; when in the midst of prosperity they thought proper to procure a code of laws; and being wilderness men, they sent to the wise and learned Greeks for a code of laws. The wisest lawyers of Greece were selected, who formed first a code written upon ten tables, and finally added two others, which were received by the Roman Senate. Now I wish you to understand me as bringing this up by way of illustration, knowing that these men before me are sworn to execute justice, and if I can illustrate this to their understanding, one point is gained, so far as it has a bearing upon this case.

The laws of the twelve tables were formed for a people possessing the Greek refinements and Greek ideas, Greek notions of right and wrong; these laws were made according to a genius of liberty known among that ripened confederacy. They were brought to Rome, to a people entirely different in their genius, who placed different values upon different points, and had different views of right and wrong; they had to put them in force: and, let me ask you, what was the result? Read the pages of history, and hundreds of mourning families will tell the sad tale! The truth is written with the blood of thousands, through taking the rules, laws, and regulations of an old and rotten confederacy, and applying them to a new and flourishing territory! I argue, then, that these laws, which may have force in Old England, are totally inapplicable to plain mountain men.

I want to inquire whether the genius, and the spirit, and the actual existing principle of justice and right, which abide in the inhabitants of these mountains, are the same as those found among the nations of the old world? And whether such an application of law and justice as that I have just noticed is applicable to us?

In England, when a man seduces the wife or relative of another, the injured enters a civil suit for damages, which may perhaps cost him five hundred pounds, to get his case through; and, as a matter of course, if he unfortunately belongs to the toiling million, he may get twenty pounds as damages. In this case, character is not estimated, neither reputation, but the number of pounds, shillings, and pence alone bear the sway, which is common in courts of all old and rotten governments.

In taking this point into considera-

tion, I argue that in this territory it is a principle of mountain common law, that no man can seduce the wife of another *without endangering his own life*. I may be asked for books. Common law is, in reality, unwritten law; and all the common law that has been written is the decision of courts; and every time some new decision comes up, it is written, which you may find stacked up in the Attorney General's office, in Great Britain. This is continuing: fresh decisions are still being made, and new written authorities added, and precedent upon precedent established in the courts of the United States and Great Britain; and must we be judged by these ten thousand books?

What is natural justice with this people? Does a civil suit for damages answer the purpose, not with an isolated individual, but with this whole community? No! it does not! The principle, the only one that beats and throbs through the heart of the entire inhabitants of this Territory, is simply this: *The man who seduces his neighbor's wife must die, and her nearest relative must kill him!*

Call up the testimony of the witness, Mr. Horner, and what does he say? After Mr. Egan had killed Monroe, he was the first one to meet him. Egan said, "Do you know the cause?" Mr. Horner had been made acquainted with it; he said he advised Monroe, and told him for God's sake to leave the train, for he did not wish to see him killed in his train. Mr. Horner knew the common law of this Territory: he was acquainted with the genius and spirit of this people: he knew that Monroe's life was forfeited, and the executor was after him, or he (the executor) was damned in the eyes of this people for ever. "*Do leave the train*," says Horner. "I would not have you travel in it for a thousand dollars."—Was Monroe a *reasonable creature*? A *dog* that steals a bone will hide away; but will a man be called a *reasonable creature*, when he knows the executioner is on his track, and at the same time walk right over the law, crawl between the sheets of a fellow-citizen, and there lay his crocodile eggs, and then think to stow away gunpowder in a glowing furnace? If we are called upon here to say whether a *reasonable creature* has been killed, a negative reply is certain.

Not Mr. Horner only, who has testified that he knew the cause of the deed, but a number of others. When the news reached Iron County, that Egan's wife had been seduced by Monroe, the universal conclusion was, "there has to be another execution;" and if Howard Egan had not killed that man, he would have been damned by the community for ever, and could not have lived peaceably, without the frown of every man. Now we see that the laws of England only require a civil suit for damages, in a case of seduction; but are these laws to be applied to us who inhabit these mountain heights? The idea is preposterous. You might as well think of applying to us the law of England which pertains to the sovereign lady, the Queen, alone. I will apply it, and with much better sense: "To seduce the sovereign lady, the Queen, is death by the law." I will say, here, in our own Territory, we are the sovereign people, and to seduce the wife of a citizen is death by the common law.

There is no doubt but this case may be questioned, but there is an American common law, as well as an English common law. Had I the books before me, which are at hand in the public library, I might show you parallel instances in [illegible] United States, where persons [illegible] to the [illegible] cleared. [illegible] New Jersey [illegible] Princeton, the [illegible] his [illegible] The circumstance took place upon a

public ferry-boat, where Hibberton was shot in a close carriage in the most public manner. After repeated jury sittings upon his case, the decision was NOT GUILTY. We will allow this to be set down as a precedent, and, if you please, call it American common law. I will refer to another case: that of "Louisiana *v.* Horton," for the killing of the seducer of his sister. The jury in this case also found the prisoner NOT GUILTY. This is the common practice in the United States, that a man who kills the seducer of his relative is set free.

A case of this kind came under my own observation in Kentucky. A man, for taking the life of the seducer of his sister, was tried and acquitted, although he did the deed in the presence of hundreds of persons: he shot him not more than ten feet from the Court House. I saw the prosecutor, and conversed with him, and have a knowledge of the leading facts. I bring these instances before the jury, to show that there are parallel cases to the one before us in American jurisprudence; and yet, in some of the States a civil suit for damages *will answer the purpose.*

Walker, on this subject, for instance, in the State of Ohio, tells us in cases of this kind a civil suit may be instituted, and a fine be imposed; the civil suit may bring damages according to the character of the person, and that is considered an equivalent for the crime. What is the reason that these civil suits are tried in this way? It is because the spirit which actually reigns in these rotten and overgrown countries is to prostitute female virtue.

Go to the cities of Great Britain, where the census reports between two and three hundred thousand prostitutes: if a man seduces a female, no matter how it occurs, a few pence is all the scoundrel pays. He *damns* the *woman*, who is *consigned to infamy*, and compelled to linger out a short existence, and ultimately covers her shame, seeking repose in a premature grave; and this is the spirit and genius, not only of the people of Great Britain, but of some of the States also. How is it here in these mountains, where the genius, spirit, and regulations of society are different from those old nations? Why, men are under the necessity of respecting female chastity, when a seducer is no more secure abroad than the dog is that is found killing sheep. Female virtue is not protected by those old governments; but they are corrupt institutions, which prostitute and destroy the female character and race.

Just consider this matter. Are the law, the genius, the spirit, and the institutions of a people who go in for preserving inviolate—in perfect innocence, the chastity of the entire female sex—are they to compare with the spirit and the genius of communities that only value it by a *few dimes? Is that law to be executed on us?* I say that the Congress of the United States have wisely provided that the laws of the United States shall not extend over us any further than that they are applicable.

The Jury will please to excuse my manner of treating this matter: I am but a young lawyer—this is my first case, and the first time I ever undertook to talk to a Jury in a court of justice. I say, in my own manner of talking upon the point before you, a fellow citizen, known among us for years, is tried for his life; and for what? For the *justified killing* of a *hyena*, that entered his sheets, seduced his wife, and introduced a monster into his family! and to be tried, too, by the laws of a government ten thousand miles from here!

If Howard Egan did kill James Monroe, it was in accordance with the established principles of justice known in these mountains. That the people

of this Territory would have regarded him as accessory to the crimes of that creature, had he not done it, is also a plain case. Every man knew the style of old Israel, that the nearest relation would be at his heels to fulfil the requirements of justice.

Now I wish you, gentlemen of the jury, to consider that the United States have not got the jurisdiction to hang that man for this offence: the laws are not applicable to it; they have ceded away the power to do that thing: it belongs to the people of this territory; and, as a matter of course, we deny the right of this court to hang this defendant, on principles that have been ceded away to somebody else to act upon.

For instance, the learned attorney for the prosecution read a certain item in the law of the United States yesterday to the jury, that they might know how to act. Now this is presented to us as a case of exclusive jurisdiction, and, as a matter of course, no common law must be brought in, but we are called upon to hang a man according to the customs of a nation ten thousand miles from here, whose principles, organization, spirit, ideas of right and wrong, of crime and justice, are quite different from those which prevail in this young and flourishing territory. To enforce these laws would be highly pernicious to our prosperity as a people, and as a nation. Therefore, Congress has wisely provided that the people of this territory should not be thus imposed upon; for instance, as long ago as Sept. 9, 1850, they passed an act providing for the organization of a judiciary, that an original jurisdiction should be acknowledged, *as far as the same be applicable to us*, AND NO FURTHER. This act of killing has been committed within the Territory of Utah, and is not therefore under the exclusive jurisdiction of the United States.

I have been admitted to speak before this intelligent court, for which I feel grateful; and I come before you, not for the pence of that gentleman, the defendant, but to plead for the honor and rights of this whole people, and the defendant in particular; and, gentlemen of the jury, with the limited knowledge I have of law, were I a juryman, I would lie in the jury-room until the worms should draw me through the key-hole, before I would give in my verdict to hang a man for doing an act of justice, for the *neglect* of which he would have been *damned* in the eyes of this whole community.

I make this appeal to you, that you may give unto us a righteous verdict, which will acquit Mr. Egan, that it may be known that the man who shall insinuate himself into the community, and seduce his neighbor's wife, or seduce or prostitute any female, may expect to find no more protection than the wolf would find, or the dog that the shepherd finds killing the sheep: that he may be made aware that he cannot escape for a moment.

God said to Cain, I will put a mark upon you, that no man may kill you. I want the crocodile, the hyena, that would destroy the reputation of our females to *feel that the mark is upon him;* and the *avenger upon his path, ready to pounce upon him at any moment to take vengeance;* and this, that the chastity of our women, our wives and daughters, may be preserved; that the community may rest in peace, and no more be annoyed by such vile depredations.

Should the jury feel it their duty to return a verdict in favor of the defence, you are aware that you are borne out in this by the precedents already set up by the Courts of the United States in the few instances I have noticed; that the jurisdiction of the United States extending to this case, does not exist; that the laws of the

United States do not apply to it at all; and as men who look for justice, as intelligent lawyers, knowing what is right and wrong, must know, that a verdict, such as the defendant desires, will alone bear justly on the case.

I feel very thankful to the honorable court, and to the jury, as also to the spectators, for the audience given me; and, as I said, in the commencement, my health not being good, I was unable to take hold of this business so as to treat it in a manner to satisfy myself, and do justice to the case of my client; and I would say further, what I have said has been in my own mountain English; what the learned prosecutor may be able to show I cannot tell; enough has been said to show you that this defendant has a right, upon just and pure principles, to be acquitted.

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## CHARGE OF HON. Z. SNOW, JUDGE OF THE FIRST JUDICIAL DISTRICT COURT OF THE UNITED STATES FOR THE TERRITORY OF UTAH, TO THE JURY, ON THE TRIAL OF HOWARD EGAN FOR THE MURDER OF JAMES MONROE.

*Great Salt Lake City, October Term,* 1851.

Gentlemen of the Jury—The grand jury, called and sworn on behalf of the United States, having presented an indictment against Howard Egan, for the murder of James Monroe—it becomes our duty to proceed with the case, and if he should be convicted or found guilty of violating the laws of the United States in this behalf, to pass sentence against him. For the purpose of determining the facts, you have been empannelled and sworn to give a true verdict according to the evidence which should be given you in court. You will readily see that your duty is important. It is the right of the United States, the right of the citizens of this territory, and the right of the defendant, to insist that you shall now discharge that duty without fear, affection, or partiality. It is the right of us all to insist that, when a crime has been committed, the offender shall be punished by due course of law, but not otherwise. We have no right to punish a person for a real or imaginary wrong, except with the authority of law. The safety of ourselves individually, and of society, depends on the correct and faithful administration of good and wholesome laws. No one ought to be punished unless he be guilty of an act worthy of punishment, nor even then, unless that act has been declared to be penal by the law of the land, and the punishment directed, nor until he has had an opportunity of having a fair and impartial trial, for, peradventure, he may not be guilty as alleged against him. If the law suffered a person to be punished upon mere rumour, or upon strong circumstance, accompanied with the communication of our best—our

bosom friends, without the usual tests of truth which have been established, we might well pause and wonder whereunto this would grow.

Gentlemen, you are the exclusive judges of the facts, and the court is to be the judge of the law when the facts are found by you. Murder may be defined to be, the unlawful killing of a human being in the peace of the Republic, with malice prepense, or of forethought, by another human being who is of sound mind and discretion.

In this case, there is no pretence but that the defendant, at the time of the alleged killing of James Monroe, was of sound mind and discretion; so you are relieved of that part of the case. When you retire to your jury-room, you will first proceed to inquire from the evidence, whether or not James Monroe be dead. If you do not find him to be dead, that ends the case, and your verdict must be, not guilty. If you find him to be dead, you will proceed to inquire by what means he came to his death; if by violence, then inquire whether or not the defendant gave him the mortal wound. If you find he did not, that ends your inquiries, and he is entitled to a verdict of not guilty. If you find the defendant gave him the mortal wound, you will then inquire whether the killing was lawful or unlawful. In law every killing of one human being by another of sound mind, is unlawful, except such as the law excuses or justifies.

If a person when doing a lawful act, by accident kills another, it is excusable homicide. If a person kills another on a sudden attack in defence of himself, wife, child, parent, or servant, it is excusable homicide. If the proper officer executes the sentence of the law upon another, by taking his life pursuant to the judgment of a court legally rendered, it is justifiable homicide. If an officer of the law in the exercise of a particular legal duty, is forcibly resisted or prevented, and, without malice, kills the one who resists, it is justifiable homicide. If a homicide be committed to prevent the forcible commission of an atrocious crime, such as murder, robbery, rape, &c., it is justifiable; but it is not so if done to punish the offender after the crime has been committed. If you find any of these in favor of the defendant, then your verdict must be, not guilty; but if none of these things exist, then the killing, if it has taken place, is unlawful: in that event, you will proceed to inquire, in regard to the malice prepense, or malice aforethought. Malice prepense, or malice aforethought, means premeditated malice, or malice thought of, before the killing occurred. It may be a meditation for a few moments only, or it may be of long standing; it may be owing to injury, real or imaginary, received from the deceased, by the accused. The law does not permit a person to take the redress of grievances into his own hands. Though the deceased may have seduced the defendant's wife, as he now alleges, still he had no right to take the remedy into his own hands. If, for seduction, the law inflicted the punishment of death, it would not justify nor excuse the injured party from guilt, if he inflicted death without a judgment of the law to that effect, nor even with such a judgment, unless he be the officer of the law appointed for that purpose. If, as it is contended by the defendant's attorney, he killed Monroe in the name of the Lord, it does not change the law of the case. A man may violate a law of the land, and be guilty, and yet, so far as he is concerned, do it in the name of the Lord. If, as it has been contended by the district attorney, the defendant, before he left the city, formed the design of killing Monroe; or if he so formed the design after he left, and before he met him; or if he formed it while in conversation with him, it was malice prepense or

aforethought. If the deceased did seduce the defendant's wife, and begat a child with her; and if for this the defendant killed him, in law, the killing was unlawful.

Should you be of the opinion in all these things, that the defendant is guilty, then the place in which the act was committed becomes material. This would not in most cases affect the general result, provided the crime be committed within the jurisdiction of the court trying the accused.

The materiality in this case, arises in consequence of the peculiar relationship of the United States courts with the courts of the several States and Territories. The jurisdiction of the United States courts is separate and distinct from the jurisdiction of the State courts. But in the Territories, the same judges sit in matters arising out of the constitution and laws of the United States, as well as the laws of their respective Territories. This, to me, has been the most difficult part of the case. The Territorial courts being of a mixed jurisdiction, partly national and partly local in their organization, it becomes important to keep in view these two jurisdictions. When sitting as a court of the United States, we must try criminals by the laws of the United States, and not by the Territorial laws; we must look to them for our authority to punish violators of the law.

When sitting as Territorial courts, we must try criminals by the laws of the Territory, and look to them for our authority to punish. If the laws of the United States do not authorize us to punish in a case like the present, as we are now sitting as a United States court, the defendant, for this reason, is entitled to a verdict of, not guilty.

The United States have no right to pass a law to punish criminals, except in those cases which are authorized by the constitution. These may be said to be national in their character, and to extend to all places under the *sole* and *exclusive jurisdiction* of the United States, but they do not extend to those places within the United States, when there is an existing State or Territorial jurisdiction, unless they are to protect its necessary internal authorities, such as protecting its postal arrangements, its revenue laws, its courts and officers, and the like cases. There is a large extent of country between this city and the Missouri river, over which the United States have the *sole* and *exclusive* jurisdiction; and there is a part of this same country within the jurisdiction of the State of Missouri, and another part within the jurisdiction of this Territory.

It is the right of every American citizen to have full and ample protection in the enjoyment of life, liberty, and happiness; and the duty of the United States, in those places where it has the sole and exclusive jurisdiction, to extend that protecting hand over them; and the duty of the States and Territories in their respective jurisdictions, subject to the constitution and laws of the United States, to extend a like protecting hand. By this you will see that the United States, when it established the Territorial governments, giving them the right of legislation, created a jurisdiction within its own jurisdiction, but subject to its supervisory control: therefore it has not the *sole* and *exclusive jurisdiction* within the limits of the existing Territories.

By the 3rd section of the act of Congress, approved April 30, 1790, chapter 9, it is enacted, "that if any person or persons shall, within any fort, arsenal, dock-yard, magazine, or any other place or district of country, under the *sole* and *exclusive* jurisdiction of the United States, commit the crime of wilful murder, such person or persons on being thereof convicted, shall suffer death."

You see by this law, the crime must be committed within the places over which the United States have the *sole* and *exclusive jurisdiction*. You will look to the evidence given you in court for the facts of the case; if you find the crime, if any has been committed, was committed within that extent of country between this and the Missouri river, over which the United States have the *sole* and *exclusive jurisdiction*, your verdict must be guilty. If you do not find the crime to have been committed there, but in the Territory of Utah, the defendant, for that reason, is entitled to a verdict of, not guilty. If, in any of these points, you entertain reasonable doubts, you may give the defendant the benefit of these doubts. Reasonable doubts are not merely capricious doubts, but such as reasonable men may honestly entertain. We often have painful duties to discharge, but ought not for this reason to shrink from duty. It is better to bear with many wrong acts, than for the accomplishment of a given object, to depart from the great and well-approved principles on which mainly depend our lives, liberty, and happiness. Gentlemen, the case for the present, is committed to your consideration.

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## PRESIDENT B. YOUNG'S JOURNEY SOUTH — INDIAN DIFFICULTIES — WALKER — WATCHING AND PRAYER — THIEVES AND THEIR DESERTS — EASTERN INTELLIGENCE — FINANCIAL STATE OF THE CHURCH — GAINING KNOWLEDGE, ETC.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, MAY 8, 1853.

I take the liberty to occupy a short time, this morning, in addressing my brethren and sisters.

I do not profess to be extensively versed in historical lore, still I expect to be able to relate a small portion of my own history to you this morning, referring especially to the latter part of my life, say for three weeks past.

It is known by you all, that I started from this place with the intention of journeying south to the extent of our southern settlements, but I have returned short of performing that journey. I will state the reasons why, that the minds of the people may be at rest, and freed from anxiety.

We went to the city of Provo, in Utah Valley, where I had some business to attend to. We tarried there a short time before proceeding on our journey, the principal items of which I wish to lay before the brethren, in connexion with some circumstances that had transpired previous to our leaving this place. These circumstances combined together, caused a suspicious feeling in my own heart. I have endeavored all my life to follow one portion of the instructions of the Sa-

viour to his disciples, that is, to "WATCH." *I am a very watchful man.*

Previous to my starting from this city, there was an express sent from Iron county, that Indian Walker manifested hostile feelings; for it seems he had drawn out his men on a small portion of our brethren, and commanded them to return home, when they were in pursuit of supposed thieves; these Indians would not suffer them to proceed any further.

This circumstance, small as it might appear to some, caused suspicion in my mind that all was not right with the Indian chief, though I expected to visit him on my journey.

After tarrying at the city of Provo a day and a night, I was accosted in a very abrupt manner by a stranger, a person that I knew nothing of, and had never seen before. I have learned since that he is an American from the State of New York, and has been living in New Mexico some years. This person came to my carriage, while I was standing upon the steps of it, arranging my luggage, preparatory to proceeding onward, and said in a rough, authoritative tone, "*Is Governor Young in this carriage?*" "No, sir," I said, "but he is on the steps of it. What is wanting?" I turned round to see who addressed me, and saw this stranger, dressed in buck-skin, pretty well smoked. He said, "I have a little privacy with you." Stepping aside, far enough not to be heard by any other person, I said, "Say on, sir." "*But I want to see you in private,*" he replied. I said, "I have no privacy with strangers; if you have any communication to make to me, you can do it by letter." He walked, and left me. That was all that passed between us. As soon as he intimated that he wanted a private conference with me, I scanned the man, and saw that his pockets were filled with deadly weapons, and of his intentions I had my own thoughts.

I went about my business, but in the meantime sent a man to reconnoitre him, to whom he made some haughty expression about Governor Young. Said he, "Governor Young need not feel so damned important, I associate with Governors when I am at home, and have money enough to buy Governor Young and all his wives." He further said, "I have four hundred Mexicans waiting my orders, and can have as many more if I wish, besides, the Indians here are all at my command."

I soon learned to my satisfaction, that he had come into the Territory to buy Indian children, and sell them again for slaves. Therefore I issued the Proclamation which you have no doubt read in the pages of the *News*, gave orders to the Lieutenant General, and he has done what he has.

We proceeded on our journey, and found that this man had been trading with the Indians. He said, "He asked no odds of the authorities of this Territory, but calculated to buy all the Indian children he could." He was told it was against the law. He replied, "Catching is before hanging."

When I arrived at San Pete, I learned that one hundred and fifty Yampa Utes on the west fork of the Sevier river, had come over to Walker's camp. I did not believe that this Mexican trader had four hundred Mexicans lying on the head waters of the Sevier, for I did not think that men would patiently wait in the snow and frost for a man of his appearance. Instead of Mexicans, they turned out to be those Yampa Utes.

I sent out a reconnoitering party consisting of thirty men, to learn their intentions, if possible; also the whereabouts of D. B. Huntington, who had gone previously, but I have not heard from them, nor him, since they left

us at Salt Creek, about a week ago last Tuesday morning. Amasa Lyman and Charles C. Rich proceeded on their journey, and omitted calling at San Pete. I went to San Pete to learn the situation and proceedings of the Indians. Arapeen, it appeared, from some cause, had been dissatisfied, and had left. Before he left, he gave them to understand that he desired peace, and wanted to live in peace. However, I was prepared for whites, reds, or blacks, by night and by day, and always intend to be.

This is a short account of my journey. I wished to lay it before you as it was, in consequence of the different statements which have been made, that vary considerably from the truth, after passing through a few hands. After relating the simple facts as they existed, you may regard them as you please; but when you tell them over again to your neighbors, tell them as they were, or not at all.

I have heard a great many different stories since I came home, and find the minds of the people very much agitated about the probable result of the hostilities of the Indians, and the presence of the Mexicans among them. I will tell you the reason why I returned home before accomplishing the remainder of my contemplated journey—it was because I wished to return. You may inquire why I wished to return. I will tell you. I am a great coward myself, I do not wish to rush into danger imprudently. If there should happen to be any trouble with Indians, and I away from this place, there would be more trouble here than with me. Of this I was fully aware, and it was proved to my satisfaction when I returned home. Imagined danger always produces the most trouble. The Indians are very much as *they* say the whites are, that is, uncertain —not to be trusted. The whites *may* be uncertain, *but I know* the Indians are. I dislike to trust them far. I never wish to be injured, nor have this people injured by Indian depredations, committed upon them; and if the Saints will do as they are told, they will never suffer from that quarter in this Territory.

Take up the history of the first settling of America, and you cannot read of a colony ever being settled in the midst of savages, without having trouble, and suffering more from them than this people have in Utah. What is the reason? It is because those people did not know how to take care of themselves. We can scarcely read of one colony founded among the aborigines in the first settling of this country, wherein the tomahawk of wild Indians did not drink the blood of whole families. Here there have been no such deeds committed; because when we first entered Utah, we were prepared to meet all the Indians in these mountains, and kill every soul of them if we had been obliged so to do. This preparation secured to us peace.

Every settlement that have been made in these valleys of the mountains, have received strict charges from me, to build, in the first place, a Fort, and live in it until they were sufficiently strong to live in a town; to keep their guns and ammunition well prepared for any emergency; and never cease to keep up a night watch, if any apprehensions of the Indians being hostile were entertained. We have suffered nothing from them, compared with what we have suffered from white men who are disposed to steal; and I would rather take my chance to-day for good treatment among Indians, than I would among white men of this character.

I have no recollection of the Indians killing any of this community, except one man, which happened about three years ago this spring, who

had started for California, on foot and alone, against counsel. The red skins found him and slew him. I have never heard of their even disturbing a family; and I do not intend that they ever shall, if watching, and praying, and being ready for them will prevent it.

I have always acknowledged myself a coward, and hope I always may be, to make me cautious enough to preserve myself and my brethren from falling ignobly by a band of Indians. I am satisfied that the men who follow Walker, who is the king of the Indians in these mountains, do it out of fear, and not because they have real regard for their leader. If he becomes hostile, and wishes to commit depredations upon the persons or property of this people, he shall be wiped out of existence, and every man that will follow him. This is my calculation, and I wish you to be ready for it.

Yesterday morning, we received a communication from father Morley, in which we were informed that Walker and Arapeen came down to pay him a visit. The morning that we left San Pete, we sent back by the hands of Arapeen's two messengers, some little presents in the shape of shirts and tobacco. Walker said to Father Morley, "Tell brother Brigham, we have smoked the tobacco he sent us in the pipe of peace; I want to be at peace, and be a brother to him." That is all right. But it is truly characteristic of the cunning Indian, when he finds he cannot get advantage over his enemy, to curl down at once, and say "I love you." It is enough for me to know that Walker dare not attempt to hurt any of our settlements. I care not whether they love me or not. I am resolved, however, not to trust his love any more than I would a stranger's. I do not repose confidence in persons, only as they prove themselves confidential; and I shall live a long while before I can believe that an Indian is my friend, when it would be to his advantage to be my enemy.

I wish now to put you in mind of a few things. Do you pray for Israel? You will no doubt answer in the affirmative. These Indians are the seed of Israel, through the loins of Joseph who was sold into Egypt; they are the children of Abraham, and belong to the chosen seed; were it not so, you would never have seen them with dark, red skins. This is in consequence of the curse that has been placed upon them, which never would have come upon them in the world, had their fathers not violated the order of God, which was formerly among them; for in proportion to the light they sinned against, so were they reduced by the curse of God, which has been visited upon their children for many generations. They are of the House of Israel, and the time has come for the Lord to favor Zion, and redeem Israel. We are here in the mountains, with these Lamanites for our neighbors, and I hesitate not to say, if this people possessed the faith they ought to have, the Lord Almighty would never suffer any of the sons of Jacob to injure them in the least; *no never*.

But I am suspicious that this people do not possess the faith they should have, therefore I calculate to carry with me proper weapons of defence, that if a man should aim a blow at my person to take away my life, before he is aware, *he* himself is numbered with the dead. I have always been thus prepared for years. It is a matter of serious doubt in my mind, whether this people have faith enough to control the Indians in these mountains, by that alone, without works. Again, you may pray as fervently for them as for yourselves, which I have always done; it is my business to pray for them, and seek the redemp-

tion of Israel, but something more is wanted to hold them at bay.

Who are Israel? They are those who are of the seed of Abraham, that have received the promise through their forefathers; and all the rest of the children of men, who receive the truth, are also Israel. My heart is always drawn out for them, whenever I go to the throne of grace. I love Israel, I long for their salvation, and look forward with a desire full of hope and peace to the day when they will be gathered and saved; when their forefathers who enjoyed the Gospel, and through their faithfulness received great promises and blessings for their posterity, shall see them fulfilled upon their heads.

I wish you to have faith to lay hold on the promises, and claim them as your own. If you had faith like the ancients, you might escape the edge of the sword, stop the mouths of the lions, quench the violence of fire, open the prison doors, and burst asunder iron fetters—all this could be accomplished by faith. But, lest you should not have faith, we have caused to be done that which has been done, in having this people prepared for any emergency that should arise. My advice is *be on the watch all the time.* Do not lie down, and go to sleep, and say all is well, lest, in an hour when you think not, sudden destruction overtake you.

We will carry this out a little further. Never permit yourself to sleep in your houses until your doors are made perfectly secure, that the Indians cannot come in and kill you in your sleep. In this respect the people generally are careless, and perfectly unconcerned. Some want to be separated far from their neighbors, and own all the land around them, saying "all is right, all is peace, and the Indians are perfectly good natured, and wish us no harm;" wrapping themselves up in the mantle of security, with a few shattered boards roughly put together for a door to their houses, and that without any fastening. Were it not that the people of this city are kept stirred up continually, and teased from time to time by some person on this matter, it would not be one year before fifty men could conquer and slay the whole of the inhabitants.

Are you sure you have faith enough to bind Satan so that he can have no influence in this city? If you are not, you had better watch as well as pray. Are you sure you have faith enough to control the ungovernable nature of the Lamanites, or subdue a Gentile mob? If you have, I am glad of it, it is the first time this people ever enjoyed it. Even suppose you have faith to accomplish all this, will you add no works to your faith? And if you have the spirit of prayer to an almost unlimited degree, will you cease to *watch?* I have prayed many times, and had a man at the door to watch for the murderer who thirsted for my blood. Then he would pray, and I would watch. What for? To kill the blood-thirsty villain. I would not go and seek for him, but when he came to kill me in my own house, I wished to be prepared to disembody his spirit, to save my own tabernacle, and send his down to the dust, and let him go to the place prepared for murderers, even to hell.

Suppose we had faith enough to accomplish all we have been speaking of, which would be the most proper, to use prayer alone without watching, and have faith alone without works, or watch and add works to faith? I will mix works with my faith, and watching with my prayer, and reap the benefits of their united operation.

A few words more concerning Walker the Indian. He sent word to us that he was coming down to this city to trade. That is all right, it is very good. I expect he will be peaceable,

and the rest of the Indians also. I have no doubt of it. Why? *Because they dare not be any other way.* If they dare be otherwise, I know not how quick they would be at war with us. But they will be kind and peaceable, because they are afraid to die, and that is enough for me.

If they will in the least receive the spirit of the Gospel, I shall be glad of it. There is no doubt in my mind but Walker has felt it from time to time, and I am satisfied that our faith and prayers will do a great deal of good to these wretched remnants of Abraham's seed. We must continue our labors until we have faith to bind satan; and if you and I do not live to do it, our posterity will step forward and accomplish it after we are gone.

When a person is placed in circumstances that he cannot possibly obtain one particle of anything to sustain life, it would then be his privilege to exercise faith in God to feed him, who might cause a raven to pick up a piece of dried meat from some quarter where there was plenty, and drop it over the famishing man. When I cannot feed myself through the means God has placed in my power, it is then time enough for Him to exercise His providence in an unusual manner to administer to my wants. But while we can help ourselves, it is our duty to do so. If a Saint of God be locked up in prison, by his enemies, to starve to death, it is then time enough for God to interpose, and feed him.

While we have a rich soil in this valley, and seed to put in the ground, we need not ask God to feed us, nor follow us round with a loaf of bread begging of us to eat it. He will not do it, neither would I, were I the Lord. We can feed ourselves here; and if we are ever placed in circumstances where we cannot, it will then be time enough for the Lord to work a miracle to sustain us.

If you wish to know what you must do hereafter, I will tell you in a few words—*keep your powder, and lead,* and your guns in good order. Go about your work, plough your fields, work in your mechanic shops, and be ready in the morning, at noon, or in the night, that whenever you are called upon, you can put your hand upon your musket and ammunition at the shortest notice. "*Be ye also ready, for in an hour you think not behold the thief comes,*" and takes away your horse from your stable.

How many complaints have been made to me by men who have had their horses stolen out of their stables, or out of their carals, or of clothes being taken from the line. The reason why people lose their property is because they do not watch it. Have I ever complained of any such thing? No! Why? *Because I watch my caral.* Do I lose anything out of my barn. No. *Because I lock it up,* and keep somebody there to watch it. Do I lose any clothing? Not that I know of. I tell my folks not to leave out their clothing. "Why," they ask, "is there any danger of their being stolen?" It is none of your business, they will not dry after dark, therefore take them in, and hang them out again in the morning. That is the way to live, and this is what I wish to say to you concerning these matters, that your minds may be at peace. All will be peace this summer, if you will keep on watching.

If you want to know what to do with a thief that you may find stealing, *I say kill him on the spot,* and never suffer him to commit another iniquity. That is what I expect I shall do, though never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt any person any other way except with this unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises I should be very apt to send him *straight home,*

and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people.

I know this appears hard, and throws a cold chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart.

As you have heard the history of our journey south, I will now give you a little of what is going on in the world beneath us, gleaned from the eastern mail which came in last evening. I know there is a great anxiety in the minds of the people to learn the news, as it is now seven months since we had anything from that quarter.

I understand that New York is yet standing in the same place, also the cities of Philadelphia and Washington still flourish, also the old Bay States, with the Northern, Southern, and Western States, are all there yet, and Franklin Pierce is President of them. That we guessed would be the case, last year. But if the Whigs had had half the cunning that men have here, they would have beaten that party, and Franklin Pierce would not have been President; but they do not know enough.

Brother Orson Pratt was in Washington, when he wrote last March; he is probably now in England. He has published a paper called *The Seer*, seven Numbers of which have appeared before the public. He also hired a Hall in that city, when he first arrived there in December last. Many came to hear him at first, but they kept dropping off, until there were so few that he gave it up, but he continues publishing.

There is influence enough there, among the priests, and the members of Congress, to keep the people away from hearing Orson Pratt. They are all well persuaded that if they contend with him, he will break up their churches. Ignorant as they are in other matters, they know enough to guard against that. The paper has a good effect. He says, "A great many who have apostatized, say, had they seen the Revelation on Celestial Marriage, years ago, they would never have left the Church. They believed 'Mormonism;' but supposed there was no such Revelation in existence."

He says that hundreds of families from whom the light of truth had well nigh departed, are again reviving, and inquiring how they may get to the Valley. There is no opposition compared with what has been. The public prints burlesque the doctrine published in *The Seer*, which is about all the opposition there is. And what can they say? Nothing more than what they always have said. I can sum up all the arguments used against Joseph Smith and "Mormonism" in a very few words, the merits of which will be found in "OLD JOE SMITH. IMPOSTOR, MONEY DIGGER. OLD JOE SMITH. SPIRITUAL WIFE DOCTRINE. IMPOSTURE. THE DOCTRINE IS FALSE. MONEY DIGGER. FALSE PROPHET. DELUSION. SPIRITUAL WIFE DOCTRINE. Oh, my dear brethren and *sisters, keep*

*away from them, for the sake of your never dying souls.* FALSE PROPHETS THAT SHOULD COME IN THE LAST DAYS. OLD JOE SMITH. ANTI-CHRIST. MONEY DIGGER, MONEY DIGGER, MONEY DIGGER. And the whole is wound up with an appeal, not to the good sense of the people, but to their unnatural feelings, in a canting, hypocritical *tone*, and there it ends.

I have not learned anything yet of any change being made touching the Executive Officer of this Territory. Brigham Young is still the Governor of Utah. Brother Bernhisel has succeeded in getting liberal appropriations for the Territory, among which twenty thousand dollars has been appropriated for a Penitentiary. I appointed Dr. Willard Richards, Secretary *pro. tem.*, which appointment has been honored by the General Government, and one thousand eight hundred dollars appropriated for his services; notwithstanding I rebuked the runaway Secretary in a public manner, when he and his companion publicly insulted this great people; and notwithstanding the hue and cry which they made about the "Mormons in Salt Lake Valley." I have courage enough to tell a man of his meanness, no matter whether he be a Sheriff, a Judge, a Governor, a Priest, or a King. I have courage enough to tell them of their wickedness, and expect I always shall have.

The general news you will get through the columns of our city paper.

We have a great many letters still back at Laramie; when our mail carriers left there, there were seventeen mail bags, six of which they brought away. As a general thing, the people will get their letters; as the newspaper bags were chiefly left, and the letter bags brought on.

I will say a word concerning the brethren who left here last fall. Daniel Carn had to leave Germany, and brother Orson Spencer could not obtain permission to stay in Prussia. The Governor said to the brethren who went to Jamaica, that they might minister among the people; and the minister from the States did all he could to have them stay there, but they had to leave on account of the prejudices of the community, and they are now preaching in the United States. These are some of the leading items we have received per this Mail.

I now wish to say to the Latter-day Saints that which will be a great comfort to them. We laid before you our Church indebtedness a year ago, last April Conference; it now gives me great consolation to be able to say that every dime of that debt is paid, and money left, enough to answer our purpose at present. [A general expression of satisfaction in the congregation.]

The Lord has delivered us from this difficulty. I never liked to be in bondage to my enemies, but I would be as willing to owe the brethren money as not, for it is better doing good in my hand, than to be locked up in a chest, doing no good.

When the brethren go to the world to administer salvation to them, we wish them to go perfectly clean, and represent an honorable and independent people. It is a great consolation to me that we do not owe the Gentiles one red cent, or not more than one tenth part of the money we have got on hand, at the furthest.

We can now put forth our hand and help the poor Saints, that are scattered abroad, to this place. We can now obtain articles to build the Temple we have commenced. Joseph Smith laid the foundation of the great fabric, and we have commenced to build upon it. If we do right, there will be an eternal increase among this people in talent, strength of intellect, and earthly wealth, from this time, henceforth, and forever.

I might tell you many great and good things, but I will tell you at

once, if you will do your duty, and live as you ought to live before God and your brethren, you will have good with you all the time. It is our duty to apply our hearts to wisdom, and learn enough of the things of God to enable us to see the world as it is, which is one of the greatest privileges that can be granted to man. It is not only a privilege, but a duty for the Saints to seek unto the Lord their God for wisdom and understanding, to be in possession of the spirit that fills the heavens, until their eyes are anointed and opened to see the world as it really is, to know what it is made for, and why all things are as they are. It is one of the most happifying subjects that can be named, for a person, or people, to have the privilege of gaining wisdom enough while in their mortal tabernacle, to be able to look through the whys and wherefores of the existence of man, like looking through a piece of glass that is perfectly transparent; and understand the design of the Great Maker of this beautiful creation. Let the people do this, and their hearts will be weaned from the world.

If this people will pursue the course they are bound by their obligations and covenants *to take*, they will obtain spirit enough to see and understand all things in heaven and on earth, that are sufficient for their salvation. The cobwebs of early traditions and antiquated superstitions will be brushed away, and they will plainly see that the world is just the world, and nothing but the world, and we are nothing but people on the world, designed to fill the measure of our creation, to bring to pass certain results that pertain to our exaltation.

Let us seek the Lord with all our hearts, then shall we be weaned from the world; no man will love this, that, or the other thing, except to do good with it, to promote the eternal interests of mankind, and prepare them to be exalted in immortality. No man can be exalted unless he be independent. I will use a comparison to illustrate this idea. If you put an animal or being not endowed with intelligence on a throne, he would be nothing but an animal still; but put intelligence into that creature, to give him knowledge how to prepare himself to reign on that throne, and fortify it with strength, then he is exalted. Mankind are naturally independent and intelligent beings, they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom, they will then get understanding. There is the fountain, go and drink at it, ask and receive all you wish, for there is an eternity of it, it will never become any less. It is for you and me to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity.

May God bless you. Peace be upon you. Be fervent in spirit, humble, teachable, and prayerful, taking care of yourselves, endeavoring to save yourselves and all you have any influence over, which is my continual prayer for you, in the name of Jesus. Amen.

# DUTIES AND PRIVILEGES — SACRIFICE — CONFIDENCE — LANGUAGE — ORGANIZATION AND DISORGANIZATION — TAKING WIVES.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, FEBRUARY 27, 1853.

I arise to make a few remarks, upon the subject on which brother Hyde was speaking, concerning the privileges of the Saints. I think that he has plainly shown us, that privileges are, in a measure, disconnected with duties; and although we may not exercise ourselves in all of them that we might, still, we shall not fall under condemnation for this neglect.

The privileges of the Saints of God, and that are granted unto the inhabitants of the earth, are founded upon the principles of truth and righteousness; but many people use them to their own condemnation; yet, if they knew how to receive and act upon them, there would be no condemnation, but to the contrary, a blessing. This remark applies not only to the privilege of dancing, (for such it is,) that has been spoken of this morning, but to all other acts and privileges that exist, and still are not specifically pointed out by revelation as duties or requirements. All blessings of this nature are to be used as such, understandingly, by the Saints, and upon righteous principles.

What are the privileges of the Saints in these valleys? Are they abridged in the least? Can they not accumulate wealth by trading with each other, with emigrants, by cultivating the soil, raising stock, going to the mines and digging for gold—in short, pursuing any and every avocation to increase in wealth, and accumulate unto themselves the things of this world? Still further, if they wish to act upon unrighteous principles, they can take advantage of their neighbor's necessity, ask extortionate prices for rendering any little assistance or service, and after thus dishonestly filling their purses, go to the gambling table, or grog shop, and spend it by getting drunk, and rolling in the streets. Almost numberless indeed are the privileges and blessings of the human family, and their abuses co-extensive therewith.

But when blessings and privileges are to be used by the Saints, it should be so as not to bring condemnation. Upon what principle, when, and where may we use them? I have the privilege of associating myself with my brethren and sisters in the dance. When can I do this without abusing this privilege, and thereby bringing condemnation upon myself? I answer, it is when I have performed every act, every duty that is incumbent upon me, when every necessary labor and requirement is accomplished, when I have served my God and my brethren, when I have performed every act required of me, *until nothing remains to be done, but to lie down and rest*, to seek recreation, then it becomes my lawful privilege, and not before. I fear this is quite different from the practice of many. I also, as well as others, could act upon unrighteous principles, if I would, and neglect my duties pertaining to life and salvation.

Suppose you go into some of the wards and say, "we have obtained

some music, let us go into the school house and have a dance." "O yes!" is the ready response, and they will immediately prepare, get ready their sons and their daughters, and, leaving all important duties pertaining to their welfare here and hereafter, unattended to, fill the house to overflowing. Brethren, you will use these privileges to your own destruction, if you are not careful. Yes, you could have a full house, dancing attendance to the sounds of *revelry* and *music;* but, on the other hand, suppose your invitation is to your neighbor, "Come, brethren, sisters, we are going to have a prayer meeting over at the school house. Will you go? Will you come? Not to dance, but to pray!" "Well, really, I do not see how I can; my work is not done; I have a few chores [trifling domestic affairs] to do yet; I have agreed to go to a neighbor's on business; a neighbor promised to call on me to night, and I cannot well leave. I should like very much to go, but I really do not see that I can to-night." In short, excuses are not wanting. I say to you, my brethren, and to myself, if we take this course, condemnation is our doom, we will ruin, condemn ourselves, and the Lord Almighty will judge us out of our own mouths. This is the tale told as it is. It is not for any of us to enjoy the privilege of the dance, or any other recreation, until every duty that is enjoined upon us is performed.

I cannot, legally, have the privilege of exercising myself perfectly independent of my brethren, until I have performed every requirement that they have placed upon me; the same applies to you and all Saints.

I ask the brethren, do you pray before you go to these dances? When you return, are you not tired, fatigued, and is not your mind filled with nonsense, so that you do not want to pray; and finally, do you not conclude to wait, to put it off until morning? This abuse of this privilege, of this blessing, will bring condemnation to thousands; and not this alone, but all the privileges of this life, if they are not wisely used.

When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or of any of the Saints, to join in the festivities designed by our Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, *until you have performed every duty, and obtained the power of God* to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through prayer and supplication, the blessings of the Holy Spirit, and it rests upon, and abides continually with you.

You can never obtain my consent to engage in amusements and recreations, until you are in this situation, until you are exercised and influenced by the Spirit of the Lord our God. *Hear it, all ye Latter-day Saints! Will you spend the time of your probation for naught, and fool away your existence and being?* You were organized, and brought into being, for the purpose of enduring forever, if you fulfil the measure of your creation, pursue the right path, observe the requirements of the Celestial law, and obey the commandments of our God. It is then, and then only, you may

expect that the blessing of eternal lives will be conferred upon you. It can be obtained upon no other principle. Do you understand that you will cease to be, that you come to a *full end*, by pursuing the opposite course?

The privileges and blessings of the Saints of the Most High God, are many. Yes! All there is in heaven, and on the earth—kingdoms, thrones, principalities, powers, heights, depths, things present, and things to come; with all you can see, hear, or think of, realize or contemplate; everything in heaven, earth, or hell, is for your glory, exaltation, and excellence, if by your lives you honor the Priesthood which has been conferred upon you; and, in the proper time, all will become subservient unto you, but not until then. But if you submit to serve your own feelings, and if you desire not to build up the kingdom of God, and sanctify your hearts, they will lead you down to be eternally subject thereunto—subject to the power that will afflict and torment you, and eventually bring you to destruction; whereas, if you pursue the opposite course, those feelings and passions will become subject unto you; you will be enabled to govern and control them, and cause them to serve you, and subserve the object and design for which they were planted in your bosoms.

Often have I looked at individuals passing to and fro through our Territory, and heard them say, "These are the jolly Mormons; these are the merry Mormons, I never saw such a society!" Why is this? Simply because they enjoy themselves, because they take so much comfort.

Is a man a Saint, who comes into the Church of God under such influences, merely because the Saints appear to be happy? No, he is not. No person can be a Saint, unless he receives the Holy Gospel, for the purity, justice, holiness, and eternal duration of it. Everything else tends to decay, separation, annihilation; no, not annihilation, as we use the English term, there is no such principle as this, but dissolution or decomposition.

Now, you Elders who understand the principles of the kingdom of God, what would you not give, do, or sacrifice, to assist in building up His kingdom upon the earth? Says one, "I would do anything in my power, anything that the Lord would help me to do, to build up His kingdom." Says another, "I would sacrifice all my property." Wonderful indeed! Do you not know that the possession of your property is like a shadow, or the dew of the morning before the noonday sun, that you cannot have any assurance of its control for a single moment! It is the unseen hand of Providence that controls it. In short, what would you not sacrifice? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a *penny* for a *million of gold!* a *handful of earth* for a *planet!* a temporary worn out *tenement* for one *glorified*, that will exist, abide, and continue to increase throughout a never ending eternity, what a *sacrifice to be sure!*

Many, no doubt, would consider it a great sacrifice to be called to go on a mission a few years; to leave wife, children, friends, comfortable homes, travel perhaps on foot, encounter storms on the sea, be in perils on land among mobs, and be hated of all men. It is true we might consider this a great sacrifice, and yet men do all this, and more—they risk their own lives upon their venture to get gold, to follow the allurements of pleasure. And should not the Saints of the Most High God be more willing, more anxious to promote the cause of their holy religion, devoting themselves, their influence, property, and, if necessary, their existence, than the votaries of fashion, the devotees of wealth and pleasure,

and to merely sensual, temporary objects of worldly gain or aggrandisement? Verily I say unto you, if you are not, and if you have a spirit to seek after the giddy, vain, foolish vanities of the world, the things pertaining only to the gratification of present feelings, passions, and selfish desires, and have no spirit of prayer and supplication, cannot and do not feel to exercise an interest above all others, for the cause of truth, my advice and counsel is for all such, to go straightway to the *gold mines* of California, and seek for gold, for rest assured, as many as have this spirit, will run as their unrighteous feelings prompt or dictate. Yes! Go to the gold region, and do not come and seek my counsel about it, whether I am willing that you should go or not, for I am not only willing that you should leave, but anxious that you may as soon as possible.

If you do not love God, and His cause, better than everything else besides, and cannot with a good heart and willing hand, build it up upon the earth; if you will not repent of your follies, and get the Spirit of truth in you, so as to love it, and feel willing to sacrifice all for it, you cannot build up the kingdom of God.

*Confidence*, brethren, CONFIDENCE in our God, and in each other, is the text I gave the Twelve and all others who preached last sabbath, to preach from. The Twelve received missions to preach to the people in these valleys, in their various locations, last Conference; and I believe they have been tolerably faithful, under the direction of the President of their Quorum, brother Hyde. Let them now preach from this text, CONFIDENCE; and let the entire people act upon its principles, and notice when and where it will begin and end, and see if we do not establish such confidence in this community, among this people, as never did, nor ever will exist upon the earth, in any community of people but Saints. I may say, that we have it already; but I think that an increase of faith in our God, and confidence in each other, is desirable. If we could obtain that faith and confidence in each other, and in our God, that when we ask a favor, we could do so with a full assurance and knowledge that we should receive, do you not perceive that it would lead us directly to do as we would be done by, in every transaction and circumstance of life. It would prompt us to do, not only as much as requested, but more. If your brother should request you to go with him a mile, you would go two; if he should sue you for your coat, you would give him your cloak also. This principle prompts us to do all we can to promote the interest of each other, the cause of God on the earth, and whatever the Lord desires us to do; makes us ready and willing to perform it at once. It needs the language of angels to express our ideas, to converse with each other in a manner to be perfectly understood. When we see and comprehend things in the Spirit, we ofttimes realize an utter inability to simplify and tell them in our language, to others; though we may receive principles, and convey the same to others, to some extent. It would be a great consolation to me, inasmuch as faith comes by hearing the word of God, if I had language to express my feelings. No man can tell all that he can see in the Spirit, when the vision of the Spirit is upon him. He can see and understand in the Spirit only. He cannot tell it, yet many things may be given, in part, to others.

I thought, while brother Rich was speaking upon certain principles, how beautiful, how satisfactory it would be to the Saints, could they converse in a pure language; if they could have the language of angels with which to communicate with each other. I have contemplated the principles that per-

tain to salvation—the principles which I have been trying to lay before you; the acts of men, and how they should be ordered before their God. I would simply say, we must attend to the duties which are laid upon us, before we enjoy our privileges.

What principle does this convey to your minds? None, unless your minds are open, and enlightened by the visions of the Holy Spirit. The principles of truth are eternal. The mind would ask at once, what is truth? It is any thing, principle, or fact that actually has an existence. If a falsehood, yet it is true that falsehood exists. It is as true that devils exist, as that Gods exist.

Jesus says, "I am the *way*, the *truth*, and the *life*." The devil also says, "I am, I exist;" and consequently, by the same rule, "*I am Truth*." How far short is this of what the Lord reveals by His Holy Spirit! Jesus Christ, his Father before him, all the faithful, the Gods of eternity, and all organized elements, have been organized for the express purpose of being exalted to an eternal increase; or suppose I say to eternal truth. Would this convey to your minds that the devil, because it is a truth that he exists, could attain to the same power and exaltation? Suppose that we admit the idea that we shall see the time when we can combine and organize elements, bring worlds into existence, redeem, and bring them up to eternal glory, by merely saying — "*I am Truth*." As before quoted, "Jesus is the way, the truth, and the life." We can turn round and say—Satan is the way, the truth, and the death; or the way, and the falsehood. Can you perceive the difference? But to say that Jesus Christ is the way, the truth, and the life, is equivalent to saying that he is the only continued or eternal existence. The Lord Jesus Christ works upon a plan of eternal increase, of wisdom, intelligence, honor, excellence, power, glory, might, and dominion, and the attributes that fill eternity. What principle does the devil work upon? It is to destroy, dissolve, decompose, and tear in pieces. The principle of separation, or disorganization, is as much an eternal principle, as much a truth, as that of organization. Both always did and will exist. Can I point out to you the difference in these principles, and show clearly and satisfactorily the benefit, the propriety, and necessity of acting upon one, any more than the other? I will try in my own way, as briefly as I can. It is plain to me, but can you understand it?

In the first place, matter is eternal. The principle of annihilation, of striking out of existence anything that has existed, or had a being, so as to leave an empty space which that thing occupied, is false, there is no such principle in all the *eternities*. What does exist? Matter is eternal. We grow our wheat, our fruit, and our animals, There they are organized, they increase and grow; but, after a while, they decay, dissolve, become disorganized, and return to their mother earth. No matter by what process, these are the revolutions which they undergo; but the elements of the particles of which they were composed, still do, always have, and always will exist, and through this principle of change, we have an eternal increase.

But Satan works upon the opposite principle; he seeks to destroy, would annihilate if he could, but only decomposes, disorganizes. Permit me to inquire what was his curse? It was, that he should not increase any more, but come to an end.

When I came to the door of the tabernacle, this morning, I heard brother Rich telling about one third part of the heavenly host revolting from the government of Jehovah. This was their curse—to never have tabernacles to dwell in. They now exist

in Spirit, but shall never have a body, nor be exalted; they shall have no further addition to their existence; whilst those who did not rebel, could have tabernacles, and, through the resurrection, become personages of tabernacle in the eternal world. There it is, on the one hand, and on the other. You can now see the benefit, the propriety of obeying the principles which lead to eternal lives, exaltations, and increase; and why it is that Jesus Christ has so much more power than Satan. The power of the *evil one* is beyond the conception of man; his cunning craft, and winning ways to insinuate and introduce himself into a community, an individual. This is to obtain, if possible, a tabernacle, which, although a borrowed one, yet increases his power, so long as he can wield it to suit his purposes; and if he fails in this, and in enticing unto evil, then, his object is to decompose, to destroy, that the good power, the good influence, may, like himself, become bereft of the power pertaining to an embodied spirit.

The Lord operates upon the principles of continuing to organize, of adding to, gathering up, bringing forth, increasing and spreading abroad; while the opposite power does not. It shows the nature of his opposition to that peculiar trait of Christianity, based upon the principles of eternal duration, increase, power, glory, and exaltation; and points out the difference between the two adverse powers.

Again, what do you love truth for? Is it because you can discover a beauty in it, because it is congenial to you; or because you think it will make you a ruler, or a Lord? If you conceive that you will attain to power upon such a motive, you are much mistaken. It is a trick of the unseen power, that is abroad amongst the inhabitants of the earth, that leads them astray, binds their minds, and subverts their understanding.

Suppose that our Father in heaven, our elder brother, the risen Redeemer, the Saviour of the world, or any of the Gods of eternity should act upon this principle, to love truth, knowledge, and wisdom, because they are all powerful, and by the aid of this power they could send devils to hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their God-head come to an end.

Language, to convey all the truth, does not exist. Even in the Bible, and all books that have been revealed from heaven unto man, the language fails to convey all the truth as it is. Truth, wisdom, power, glory, light, and intelligence exist upon their own qualities; they do not, neither can they, exist upon any other principle. Truth is congenial with itself, and light cleaves unto light, it seeks after itself, and clings thereto. It is the same with knowledge, and virtue, and all the eternal attributes; they follow after and attract each other. Mercy cleaves to mercy, because it is mercy; light to light, because it is light, and there is no darkness, no deception, no falsehood in it. Truth cleaves unto truth, because it is truth; and it is to be *adored*, because it is an *attribute* of *God*, for its *excellence*, for *itself*. It is upon this principle, that these principles should be held, esteemed, practised. Any persons, men or women, who do not receive these principles for the love which they bear towards them, because of their beauty, excellence, and glory; and because they are congenial to their feelings upon this principle, are not Saints! They exist upon their own basis, and rest upon their own foundation. Eternal

justice, mercy, love, and truth, never can be moved; they are attributes that correspond, and are congenial with each other; they promote each other, fortify the heavens, the Gods, and that which the Gods possess.

Now look upon the opposite side of these principles. Suppose you say, "We will give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches, turn away from our duties, neglect the things pertaining to our salvation, go with the giddy, the frivolous, the seeker after gold, to California, Australia, or elsewhere, for the purpose of acquiring wealth." I tell you the result of that course. You would cease to increase in all the attributes of excellence, glory, and eternal duration, from that very moment. So soon as you conceive such ideas, they find a soil within you prepared to nurture them, and it brings forth their direful effects; from that very moment you cease to increase. The opposite principle seizes you, fastens itself upon you, and you decrease, lessen, diminish, decay, and waste away in quality, excellence, and strength, until your organization becomes extinct, oblivion covers you, your name is blotted out from the Book of Life, from the heavens, from the earth, and from under the earth, and you will return, and sink into your natural element, which cannot be destroyed, though many read the Bible as conveying such an idea, but it does not.

The principle opposite to that of eternal increase from the beginning, leads down to hell; the person decreases, loses his knowledge, tact, talent, and ultimately, in a short period of time, is lost; he returns to his mother earth, his name is forgotten. But where, Oh! where is his spirit? I will not now take the time to follow his destiny; but here, strong language *could* be used, for when the Lord Jesus Christ shall be revealed, after the termination of the thousand years' rest, he will summon the armies of heaven for the conflict, he will come forth in flaming fire, he will descend to execute the mandates of an incensed God, and, amid the thunderings of the wrath of Omnipotence, roll up the heavens as a scroll, and destroy death, and him that has the power of it. The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be re-organized. Some might argue that this principle would lead to the re-organization of Satan, and all the devils. I say nothing about this, only what the Lord says—that when he comes, "he will destroy *death*, and him that has the power of it." It cannot be annihilated; you cannot annihilate matter. If you could, it would prove there was empty space. If philosophers could annihilate the least conceivable amount of matter, they could then prove there was the minutest vacuum, or *empty space;* but there is not even that much, and it is beyond the power of man to prove that there is *any*.

Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you *great power?* There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how *almighty they have become*. They will *curse* you, if you do not see proper to *comply with their wishes*. Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will *curse* them. What wonderful things they are going to do! "If you do not obey *my* voice, *my* counsel, I will send you to hell,

and turn the keys upon you, that you may *never!* no NEVER! be released." Sisters, you might as well heed the crackling of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost."

Is it for *this*—is it because it gives you such great *power* and *authority*, that *you love* the *Truth?* That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by *the northern route;* not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the *northern route*, for we can do you no good if you wait, or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, long-suffering, and self denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish. But I will proceed a little further. A great promise was made to Abraham, which was — you shall have seed, and unto your increase there shall be no end. The same promise was made unto the Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

The Elders of Israel frequently call upon me—"Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the *Almighty God*, it is not the privilege of *any Elder* to have even ONE *wife*, before he has *honored* his *Priesthood*, before he has *magnified* his *calling*. If you *obtain one*, it is by *mere permission*, to see *what* you will *do*, *how* you will *act*, whether you will *conduct yourself* in *righteousness* in that *holy estate*. TAKE CARE! Elders of Israel, *be cautious!* or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, *never*, NO NEVER!

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making to-day. Whose privilege is it to have women sealed to him? It is his who has stood the *test*, whose *integrity* is unswerving, who *loves righteousness because it is right*, and the *truth be-*

*cause there is no error therein*, and *virtue because* it is a *principle* that *dwells* in the *bosom* of Him who sits *enthroned* in the *highest heavens;* for it is a principle which existed with God in all eternities, and is a *co-operator*, a *co-worker* betwixt *man* and his *Maker*, to *exalt* man, and *bring* him into His *presence*, and *make* him like unto *Himself!* It is such a man's privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? *No one.* I tell you *nobody else.* Do YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn *such* men sooner than to *give* them this privilege. I answer the brethren, they have to go upon *their own responsibility.* I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate.

Pray the Lord to inspire your hearts. Ask for wisdom and knowledge. It is our duty to seek after it. Let us seek, and we shall find; knock, and it will be opened unto us. But as for His coming down here to pour His Spirit upon you, while you are aiming after the vain and frivolous things of the world; indulging in all the vanity, nonsense, and foolery which surrounds you; drinking in all the filthy abomination which should be spurned from every community on the earth—so long as you continue this course, *rest assured He will not come near you.*

I will not enter into particulars. You already know enough about them. I ask that you would leave it off; refrain, purify, and sanctify yourselves before your God, and get so much of the spirit of truth that you may become filled with it, so that you can shout aloud with all your might to the praise of God, and feel your hearts clear as the noon-day sun. Then you can dance, and glorify God; and as you shall abide in the truth, God will raise you up, and add to your numbers, so that your train will fill the Holy Temple, as it was said of the Lord by one of old. May the Lord bless you. Amen.

## THE MAN TO LEAD GOD'S PEOPLE—OVERCOMING—A PILLAR IN THE TEMPLE OF GOD—ANGELS' VISITS—THE EARTH.

A DISCOURSE DELIVERED BY PRESIDENT ORSON HYDE, AT THE GENERAL CONFERENCE HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 6, 1853.

At the commencement of our Conference, it has fallen to my lot to make a few remarks.

If you will indulge me with your prayerful attention, I will try to communicate to you a few words, which I hope and trust may prove, not only edifying to you now, but a source of comfort and consolation in time to come.

Be it as the Lord will, I shall use my best endeavors for this; and if I fail in it, it will be for want of ability, and not for want of a disposition.

I discover before me many strange faces; I presume they are our friends from the different settlements, South, North, East, and West, who have no doubt assembled here for the purpose of obtaining instructions and information respecting the prosperity of the Church, the duty of its officers, and what is to be done in the important period in which we now live.

It is a peculiar and interesting time with us. In the first place, our brethren from abroad, who are unaccustomed to a mountain life, or a life in this Valley, are emigrating to this place; and when they arrive here, they do not find every thing, perhaps, as they anticipated, or they find things different from what they have been accustomed to in the places from which they came. Everything seems new and strange, and it takes a little time, as we say in a familiar phrase, "to get broken into the harness."

Not only so, but we have had some little disturbance with the red men this season, and this is a cause of some digression from the common path of duty we are accustomed to move in.

Under all these circumstances, as we have business of importance to transact during this Conference, it becomes necessary that our minds should become united in one, as far as possible, that we may act in accordance with the mind and will of our Father which is in heaven. Let me here observe, that the people of God can be united only upon that principle that vibrates from the very bosom of heaven. If we are united, if we can touch one point or principle upon which all can strike hands, by that union we may know that our will is the mind and will of God; and what we, in that state, bind on earth, is bound in heaven, for the action is reciprocal, it is the same.

Hence, after so long a separation, we have come together again, under circumstances somewhat peculiar. It is necessary that we seek to be united. How shall we be united? Around what standard shall we rally? Where is the beacon light to which our eyes shall be directed, in order that our actions may tend to the accomplishment of the same purpose and design?

The beacon light is he whom our heavenly Father has ordained and appointed to lead His people, and give them counsel, and guide their destiny. That is the light to which the eye should be directed. And when that voice is heard, let every bosom respond, *yea* and *amen*.

But, says one, "If this be correct, it is giving to one man almighty power. It is giving to one man supreme power to rule." Admit it. What are we all aiming for? Are *we* not aiming for supreme power? Are *we* not aiming to obtain the promise that has been made to all believers? What is it? "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Are we not all seeking for this, that we may overcome, that we may inherit all things? For says Paul, "Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's, and Christ is God's." Well, then, if all things are ours, we should be very insensible to our best interests if we did not seek diligently for that which Heaven promises as a legacy to the faithful. It is our right, then. Do we not all expect to be armed with almighty power? Is there a Latter-day Saint under the sound of my voice, whose heart is fired with celestial light, but that seeks to be in possession of supreme power (I had like to have said) both in heaven and on earth? It is said, we are "heirs of God, and joint heirs with Jesus Christ." Does Jesus Christ possess all power in heaven and on earth? He said, when he rose from the dead, "All power is given unto me in heaven and in earth." Are we heirs of God, and joint heirs with that illustrious character? He has so declared! If we are, do we not, in common with him, possess the power that is in heaven and on earth! If one individual, then, is a little ahead of us in obtaining this power, let us not be envious, for it will be our time by and bye. We ought to be the more thankful, and glorify God that He has armed one individual with this power, and opened a way that we may follow him, and obtain the same power. Instead of it being a cause of envy, it ought to be, on the contrary, a matter to call forth our warmest thanksgivings and praise to God, that He has brought back that power again to the earth in our day, by which we may be led step by step to the point we hope to attain.

After reflecting a little this morning, a passage of Scripture occurred to my mind—the words of John the Revelator, or the promise made to him. It says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

In the course of my travels in preaching the Gospel to different nations, I have often heard it remarked by the people, in days gone by, "We have heard *your* testimony; we have heard your preaching; but really, why does not Joseph Smith, your Prophet, come to us and bear testimony? Why does he not come to us and show us the plates from which the Book of Mormon was translated? If we could see the Prophet and the plates, then we should be satisfied that the work is genuine, that it is of God; but if we cannot see him and the ancient records, we are still in doubt with regard to the genuineness of the work."

My reply to them was something like the following—"Joseph Smith cannot be everywhere, and the plates cannot be presented to every eye. The voice of Joseph Smith cannot be heard by every ear." And I have

said to them, "You that have seen me have seen Joseph Smith, for the same spirit and the same sentiments that are in him are in me, and I bear testimony to you that these things are verily true."

It is generally the case, and I think I may say it is invariably the case, that when an individual is ordained and appointed to lead the people, he has passed through tribulations and trials, and has proven himself before God, and before His people, that he is worthy of the situation which he holds. And let this be the motto and safeguard in all future time, that when a person that has not been tried, that has not proved himself before God, and before His people, and before the councils of the Most High, to be worthy, he is not going to step in to lead the Church and people of God. It never has been so, but from the beginning some one that understands the Spirit and counsel of the Almighty, that knows the Church, and is known of her, is the character that will lead the Church.

How does he become thus acquainted? How does he gain this influence, this confidence in the estimation of the people? He earns it by his upright course and conduct, by the justness of his counsels, and the correctness of his prophecies, and the straightforward spirit he manifests to the people. And he has to do this step by step; he gains influence, and his spirit, like an anchor, is fastened in the hearts of the people; and he is sustained and supported by the love, confidence, and good-will of the Saints, and of Him that dwelt in the bush. This is the kind of character that ought to lead God's people, after he has obtained this good will and this confidence.

What then is he to do? Is he to go abroad to the nations of the earth and preach the Gospel; to leave his home and the people of his charge? May we not count him as first and foremost in the ranks of them that overcome? I think so! Well then, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." All those who approach the nearest to that standard, we expect will remain in the temple of God at home, and not go abroad to the nations of the earth.

Says one, "If an angel from heaven would descend and bear testimony that this work was of God, I would believe it. Why may *I* not receive the testimony of angels, as well as Joseph Smith or any other person? for God is no respecter of persons! If I could receive it, I would be satisfied then that the work is true." But let me here remark again—suppose the Omnipotent Jehovah, that sits upon His throne of glory and power, was to descend and bear testimony, what further credence would you then want? You would want some one to tell you that it was really God Himself that had visited you, that you might be satisfied it was not an angel of darkness in the similitude of a heavenly personage.

Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. "Is this really possible?" Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathise with the distress of others? If he himself had not endured the same, how could he sympathise and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step. If this is the case, it accounts for the

reason why we do not see Him—He is too pure a being to show himself to the eyes of mortals; He has overcome, and goes no more out, but He is the temple of my God, and is a pillar there.

What is a pillar? It is that power which supports the superstructure—which bears up the edifice; and if that should be removed from its place, the edifice is in danger of falling. Hence, our heavenly Father ascended to a throne of power; He has passed through scenes of tribulation, as the Saints in all ages have, and are still passing through; and having overcome, and ascended His throne, He can look down upon those who are following in the same track, and can realize the nature of their infirmities, troubles, and difficulties, like the aged father who looks upon his race, upon the smallest child; and when he sees them grappling with difficulties, his heart is touched with compassion. Why? Because he has felt the same, been in the same situation, and he knows how to administer just chastisement, mingled with the kindest feelings of a father's heart. So with our heavenly Father; when He sees we are going astray, He stretches forth His chastening hand, at the same time He realizes the difficulties with which we have to contend, because he has felt the same; but having overcome, He goes no more out.

When the world was lost in wretchedness and woe, what did He do? Did He come here Himself? No. But, says he, I will send my son to be my agent, the one who is the nearest to my person, that is bone of my bone, and flesh of my flesh; I will send my son, and I will say, he that heareth him, heareth me. Go, then, my son. He came, and how did he look? He looked just like his Father, and just as they treated him, they treated his Father in heaven. For inasmuch as they did it unto him, they did it unto his Father. He was the agent, the representative, chosen and sent of God for the purpose. When it was necessary that the Saviour of the world should have help and strength, should be sustained in the darkest hour, did God Himself in person come to his aid? No, but He sent His angel to succor him. When the Saviour was born, the spirits around the throne of God were ready to fly to his protection, when the kings and rulers of this lower world sought his destruction. What did they say to the wise men of Israel on that eventful occasion? "Glory to God in the highest, and on earth peace, good will toward men."

When he fasted forty days and forty nights, the angels appeared and strengthened him. His heavenly Father did not come Himself, but, says the Saviour, he that hath seen me hath seen the Father also; I am just like him, the brightness of his glory, and the express image of his person. The same spirit that is in the bosom of the Father is in me. I came not to do my own will, but the will of Him that sent me. Then the character that looked upon the Saviour, looked upon the Father, for he was a facsimile of Him; and if they would not believe the Son, they would not believe the Father.

The Saviour, in the performance of his mission, laid down his life for the world, rose from the dead, and ascended up on high. And few and blessed are the eyes that have seen him since! It is sometimes the case that the veil of mortality has been rent, and the eye of the spirit has gazed upon the Saviour, like as did Stephen of old, when he was stoned to death. In his expiring moments, in the agonies of death, what did he say? He said, "I see the heavens opened, and the Son of man standing on the right hand of God." Stephen saw him in that *trying hour*.

True it is, that in the most trying hour, the servants of God may then be permitted to see their Father, and elder brother. "But," says one, "I wish to see the Father, and the Saviour, and an angel now." Before you can see the Father, the Saviour, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Saviour, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Saviour and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, my arm shall save, my power shall rescue, and you shall hear my voice, saith the Lord.

"Him that overcometh will I make a pillar in the temple of my God," &c. The Father has overcome, the Saviour has overcome, and the angels are overcoming like we are. But let me here observe, it is a good deal with the angels, in my opinion, as it is with us.

We who have been in the Valley some length of time, feel that we are at home, and in a goodly place, chosen of God, a secret habitation surrounded by mountains, walled in by natural barriers, where we are secluded from the world, and inhabiting a little world by ourselves. We know the world is opposed to our doctrine. Now if one of us were required to go abroad among the nations, a spirit of patriotic devotion to the interests of God's kingdom, would stimulate us to forego all the pleasures of domestic life, to earn a crown of glory, and shine as stars in the firmament for ever and ever; when, if we consulted our own individual feelings and interest only, we would say, "O that we might remain at home, and not go out and be buffeted by a cold and heartless world!" We would rather remain with our friends, and bask in the sunshine of their good will and favor, and enjoy life as we pass along; but to go out into the world, and meet its scoffing sneers, it is alone for the cause and kingdom of God's sake; and for the sake of this, we not only long to go abroad to the nations of the earth, but to do every thing that is laid upon us to do.

Look at the angels of heaven. If there are so many millions of them, and they manifest such an interest for the welfare of mortals, why do they not come, and visit us more? They may have the same feeling in relation to coming to this earth, that we would have in going to the nations of the world. If they are sent, they will go; but if not sent, it is very likely they will stay at home, as we will. If we are sent, we will go; if we are not sent, we are glad to stay at home. This, then, I presume, is their feeling; hence it has become proverbial in the world, that angels' visits are few and far between. And let me here observe, that when a servant of God, clothed with the spirit of his calling, enters a house, a town, or a country, he feels the spirit in a moment that prevails in that house, country, or people among whom he comes. For instance, if he lands upon the shores of a foreign country, the moment his feet press their soil, their spirit presses his heart! he senses it; and if the spirit that reigns in the country is diverse to the Spirit of God, he feels it painful to his heart; and it is upon this principle that the Saviour said to the disciples, "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." Then when a servant of God enters a strange place, and he feels the son of peace there, let his peace come

upon that people, house, and city. If he feels there is an adverse power that holds the sway there, his peace must return to him, and he must go his way after he has faithfully discharged his duty.

I recollect once in a certain place in England, when travelling along with brother Kimball, it was in a country town called Chatburn, where the people were humble, simple, and honest; they loved the truth, and were seeking for it—when we went there, their hearts and doors were opened to receive us, and our message. What were our feelings? We felt that the ground upon which we stood was most sacred, and brother Kimball took off his hat, and walked the streets, and blessed the country and the people, and let his peace come upon it. These were our feelings. Why? Because the people were ready to receive the word of our testimony, and us for Christ's sake.

We had been to other places, where the very moment our names were sounded, and it was known we were in a house, there was a similar spirit manifested as there was in the days of Lot, when the Angel came to his house to warn him to flee from Sodom; for a mob was raised at once, and demanded the strangers to be given up to them. We have been in places where the mob demanded us to be given up to them; but we were shielded by friends, and God always opened a way of escape for us. Wherever there is a spirit congenial with the Spirit of God, and a loyalty to the kingdom of the Most High, you will find a hearty welcome, and you are glad to go there.

If we, whose sensibilities are benumbed by this veil of flesh which is around us, have discernment to discriminate where the son of peace is, the angels, who are not clogged as we are, whose sensibilities are keener than ours, do you not think when they approach the world, they know where the son of peace is? In the last days, I will take peace from the earth, saith the Lord by one of the ancient writers, and they shall kill one another. And there was given a great sword unto him that sat on the red horse. And the nations will be armed against each other. The angels are not fond to descend to this world, because of the coldness of the spirit that reigns in it; they would rather remain in heaven around the throne of God, among the higher order of intelligences, where they can enjoy life, and peace, and the communion of the Holy One. When they are sent, they will come; but they are tolerably well advanced among them that overcome.

These are some of the reasons why they do not mingle with us, why we cannot see them. But let me tell you, brethren and sisters, if we will be united as the heart of one man, and that general union of spirit, of mind, be fastened upon the Lord Jesus Christ, we shall draw down celestial intelligence by the Spirit of God, or by angels who surround the throne of the Most High. It is an electric wire through which and by which intelligence comes from heaven to mortals; it is only necessary for the word to be spoken, and the power of it is at once felt in every heart.

"Him that overcometh will I make a pillar in the temple of my God," &c. Do we ever wish to see the time when we can retire from the scenes of every day life, to the temple of God, and go no more out? Are we looking for a period of this kind? Yes, when we shall be made pillars in the temple of our God. We know when a pillar is placed in a building, it is placed there to remain, pillars are not often removed. All pillars are considered permanent; they are not to be taken away, because the removing of them endangers the safety of the building. In order to be made pillars in the temple of our God, what

are we to do? WE MUST OVERCOME.

Let it be remarked, that the disposition so prevalent in the hearts of many, not to abide the counsel of their superiors, has to be overcome; it must be slain, and laid prostrate at our feet; and we must say we came not to do our own will, but the will of him that sent us. We came to do the will of him to whom we have plighted our faith, to uphold him as our leader, lawgiver, and Seer. We have got to overcome the inclination to revolt at the idea, and be brought into complete submission, and union of spirit.

"O," says one, "how does this look, to be slaves, to have no mind or will of our own, but be swallowed up in the will of another, and thus become tools, machines, slaves, and not free men, and independent like other people!" Well, my dear friends, I will tell you how it was in heaven. There was a disposition once in heaven that preferred to be independent enough to chalk out its own course. The rebellious angels undertook it, and what became of them? They fought against the throne of God, and were cast down, to be reserved in chains of darkness, unto the judgment of the great day. Yes, they are reserved there, and that is their glory, and the honor that is attached to them for being independent, and declaring in the presence of God their independence — instead of deriving any advantage from this course, down they went to their reward.

I will advance a sentiment by Paul the Apostle, showing that we were there at the time *that* notable controversy was going on, and no doubt we took an active part with them who sustained the throne of God, and we were therefore permitted to come to this world and take upon us bodies. The devils that fell were not permitted to enjoy this privilege; they cannot increase their generation; *glory to God, they cannot do it*, but we have the power of multiplying lives; this is what they are angry about. Says Paul, "Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Is it possible that these Elders and servants of the Most High, who are going abroad among the nations, will have power to judge the nations of the earth? Says one, "God will do it, and not man." Now, for instance, I am building a house, and it is said Solomon built a temple, but do you suppose Solomon quarried the rock, laid it up, &c.? No, but he gave directions to others, and it is said Solomon built a temple; so God will judge the world. The Almighty Ruler will instruct His servants to do it, and the Saints will give the grand decision, and the nations that have slain them will have to bow to their word.

What says the good Book again? "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Do we not expect to overcome and have power over the nations? Yes. Says Paul, the Saints shall judge the world; not only this, but they shall judge angels. "Why," says one, "I thought that angels were greater in might and power than we, and is it possible that we, the servants of God, are going to judge angels? You are surely exalting yourselves above all that is called God; for God shall judge the world." How is it that we do not recollect anything now that took place before we took upon us these bodies? When we lay them off we shall remember every thing, the scenes of those early times will be as fresh in our view as the sun

was this morning when he rose over the mountains. The Saints will say to their fallen brethren, You were arrayed under the command of Lucifer, and fought against us; we prevailed, and it now becomes our duty to pass sentence against you, fallen spirits. You have been reserved to this condemnation, and bound with a chain. With what chain? That you could not multiply your race. There were limits put to you that you could not increase. It was never said to *you*, Go forth into hell and multiply; but it was said to man, Go forth and increase on the earth. Here were stakes set they could not go beyond, and this is what they are angry about, this makes a hell to them, because they "can't do it." They see the superiority of the Saints who have kept their first estate, and they are envious, and now it becomes the Saints' duty to pass sentence upon them. The Saints shall judge angels, even those spirits who kept not their first estate, and have been a long time in chains like criminals who are kept in bondage to await their sentence. It will be the prerogative of the servants of God to pass a decision upon them, and not only upon them, but upon the world, among whom they have been associated, and having combined in them the judicial power, and power of witness, they will have power to judge and determine, for the Saints shall judge the world.

How will the wicked feel when they come up at the last day, (or at some day, be it last or middle,) how will they feel when they see, perhaps one whom they have persecuted, one whom they have killed as an impostor, or because they said he was an impostor, when they see that person exalted upon the judgment seat, and they themselves arraigned before him, and compelled to hear from his lips their sentence? Sadly will they be mistaken. Says the Saviour, "If they have persecuted me they will also persecute you." They knew him not, neither did they know his disciples. Well did the Saviour say at one time, "Father forgive them, for they know not what they do." They did not understand the power that was lodged in the breast of their victim; but when the day of his wrath will come, they will say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" It will not only be the Lamb that will come in the clouds of heaven with power and great glory, but his angels and Saints that have gone before him; these are they that will come with him; myriads of spirits will come, wafted as it were through the air to earth's cold regions to call the sons of men to an account for their doings.

Now, "him that overcometh will I make a pillar in the temple of my God," and "he that overcometh to him will I give power over the nations." Do you want to overcome this worldly ambitious spirit that is ever burning to be independent, that is, self sufficient and proud? Overcome this, and bring every power and faculty of the soul into subjection to the power of the Most High, and you are safe. What have you to overcome next? You have to overcome that untiring disposition to do wrong, to overreach your neighbor, that thereby you may acquire for yourselves a paradise or heaven in this world, while in its fallen state. Remember this one thing, if you want to be free from the curse. You know it is said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Who then can be saved? Again, says the Saviour, "With men this is impossible, but with God all things are possible." Let me show you the philosophy of

this, why it is impossible for a rich man to enter into the kingdom of God. God said in the beginning, "Cursed be the ground for thy sake;" that is, earth and earthly things are cursed. Now the man who has the most of it has the greatest amount of the curse; therefore if a man acquire a great deal of earthly things, he acquires a great deal of this curse. For they that will be rich are made to pass through many sorrows, and they have to harden their hearts and their faces, and oppress the poor to acquire it; and when they have acquired it, what have they got? It is to them something like a red hot ball in the hands of a child, it burns; they have acquired it, and have got a great curse along with it. It is hard for such to enter into the Kingdom of God. The gate is narrow, and the curse is wide, so if they wish to go in at that gate, they must be stripped, and become destitute of the love of this world's goods. I recollect a beautiful illustration of this in the case of the rich man, and Lazarus that was poor, and full of sores, and who lay at the rich man's gate. There was the rich man clothed in fine linen, and fared sumptuously every day. By and by he died, and went to hell, and saw Abraham afar off with the same poor Lazarus in his bosom. Says the rich man, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He was so humbled as to accept one drop of water from Lazarus, who while he lay at the rich man's gate was ready to eat the crumbs that fell from his table. How reverse the scene. Abraham, with the kind feelings of a father, at the same time with that justness and dignity which is ever the characteristic of the upright, said, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." His arm was too short to reach that one drop of water to him, for there was "a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The scene was changed. This is enough to admonish us, and to make us adopt the advice of the Saviour, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When should we want to be rich? When the curse is taken from the earth. We do not want the earth while it is cursed, for "cursed be the ground for thy sake," &c. Let the world that love darkness rather than light, be heirs of the curse if they will; but do not let us seek after it with too greedy hearts, until the curse is taken away; and when the curse is rebuked, and the earth undergoes such a change that it will shine forever and ever, and there is no night there, then we may have it, and it will do us good. It is like this—We say that wheat and barley are excellent when we use them in their native state; but when we extract the spirit from these grains, and drink it, it intoxicates; when they are used in their native state, they make bread which gives life to the body, while in the other state, they destroy. So the earth, when the curse is taken away, will sustain an endless life. Though the figure is not altogether correct, still it serves to illustrate the principle. The Saviour did not say the Saints should inherit the earth while the curse was upon it, but he said, "Blessed are the meek: for they shall inherit the earth." He will not give them something to destroy them, but they have got to stay until the earth has fulfilled the measure of its creation; and then the angel will raise his hand to heaven, and swear that time shall be no longer. What becomes of the earth then? Why, says the prophet, it shall "reel to and fro like a

drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, *and it shall fall, and not rise again.*" If the earth falls, which way will it go, up or down? Tell me, ye wise men, ye philosophers. Will not the greatest and most powerful planet attract it whether it goes up or down? for the greater bodies attract the lesser. If the earth falls, and is not to rise again, it will be removed out of its present orbit. Where will it go to? God says He will gather all things into one; then He will gather the earth likewise, and all that is in it, in one. The gathering will be upon a larger scale in time to come; for by and by the stars of Heaven will fall. Which way will they go? They will rally to a grand centre, and there will be one grand constellation of worlds. I pray that we may be there, and shine among those millions of worlds that will be stars in the Almighty's crown.

The earth will have to be removed from its place, and reel to and fro like a drunkard. The fact is, it has got to leave the old track in which it has roamed in time passed, and beat a new track; and saith the Lord, "come up here." What is He going to do with it? Why, take it where the sun will shine upon it continually, and there shall be no more night there; and the hand of God will wipe away the tears from all faces. "Come up here, O earth! for I want the Saints who have passed through much tribulation to be glorified with you, and then I will give the earth to the meek. For I will take the curse from it, and rebuke the destroyer for your sakes, and bring all things in subjection to you, and you shall dwell in everlasting light." Now it is half day and half night, but I tell you it is not going to be half and half, but there will be no night there. We have but one sun to shine upon us, but when the earth is taken out of this orbit, it will come in contact with the rays of other suns that illuminate other spheres; their rays will dazzle our earth, and make the glory of God rest upon it, so that there will be no more night there.

Is it possible, then, that there are worlds reserved in eternal night, in an eternal eclipse, rolling in the shade? What is their use? They are the homes of them that love darkness rather than light; and it shall be said unto them, Depart, ye cursed, into outer darkness. There are planets that revolve in eternal darkness, that you who love darkness rather than light may go and find your own home. There is a place prepared for every body, no matter what their character. Says the Saviour, "I go to prepare a place for you." There is a place for every person. There is a place for every body that comes into this Valley, if they can only find it. So there is a place in yonder world for every person; but to him that overcometh will I give power over the nations, and he shall be a pillar in the Temple of my God, and go no more out.

If there is any thing in this world my soul desires the most, it is that I may overcome, and be made a pillar in the Temple of my God, and remain at home in the society that is continually warming my spirit, encouraging my feeling, with that which is congenial with every principle of my nature; let me bask in their goodly presence, live in their affections, dwell forever in the midst of their society, and go no more out. And may God in His mercy help us all to overcome every obstacle, and endure hardships like good soldiers of the Lamb, and dwell eternally in the mansions of light; which may God grant for Christ's sake. AMEN.

# THE TEMPLE CORNER STONES—THE APOSTLESHIP, &c.

A SERMON DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1853, AT THE GENERAL CONFERENCE.

We have assembled together this afternoon to continue the business of the Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary in half a day, or in a day at the furthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words, for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel—repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the Spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues to-day, it is upon the same principle that it will continue to-morrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay the foundation to be saved for ever and for ever, which will amount to an *eternal salvation*.

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind—*Wherein have we not accomplished all we have listed to do?* not only in excavating the earth, and laying down the Corner Stones in the centre of the main body of the building we shall rear for the Temple, but

wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, driving, and afflictions that this people have passed through.

Though the enemy had power to kill our *Prophet*, that is, *kill his body*, did *he* not accomplish all that was in *his heart* to accomplish in *his day?* He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed *at present*, he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would *walk in the path he had pointed out.*

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavorable with regard to being ready to lay those Corner Stones, to-day.

I am happy to say that there has been a great deal of faith manifested by the Saints, and, through that faith, the Lord has granted unto us the desire of our hearts, or else the devil has been sent on an errand another way, and has forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather to-day.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now *right* before my *Father in Heaven*. If I am this *moment*, this *day*, doing the things *God requires* of my *hands*, and precisely where my *Father in Heaven wants me to be*, I care no more about to-morrow than though it never would come. I do not know where I shall be to-morrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—*there should be a Temple built here.* I do know *it is the duty of this people to commence to build a Temple.* Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesy-

ing. When I want any of that done I call on brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the Spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the south-east corner, to lay the first stone, though it is customary to commence at the north-east corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the south-east corner. We sometimes look for light, you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-*east corner*, because *there* is the most *light*.

Just as quick as the minutes of this day's proceedings are out, there will be Elders, High Priests, and Seventies, inquiring whether the same order has been carried out to-day, as was observed in laying the Corner Stones of the other Temples. I want to give you a little history of it, that you may know.

When the corner stones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain them Elders, to get officers enough to lay the Corner Stones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question —Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing* him the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the *Priesthood*, *independent* of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man might have visions, the angels of God might administer to him, he might have

revelations, and see as many visions as you could count; he might have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and short-sightedness of the people. If a man should come and tell you he had had a vision, and could appear to substantiate his testimony that he had had the heavens opened to him, you would be ready to bow down and worship him; and he might be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. "If you love me," says Jesus, "you will keep my sayings." That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth were first made manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Corner Stones, and take up the Apostleship, in connexion with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here to-day, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood, as there would to say it does not. Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the Apostleship. Brethren, did you ever know that before? If you had read that book attentively, [pointing to the Book of Covenants,] it would have told you the story as I am now telling it to you, yet the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the kingdom of God, for he had committed unto him the *keys* of the *Priesthood*, which is after the order of Melchisedec—the *High Priesthood*, which is after the order of the Son of God. And this, remember, *by being ordained an Apostle.*

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all

the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of, the Apostleship.

Now who do we set, in the first place, to lay the Chief, the South East, Corner Stone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment, preparatory to its spreading, growing, increasing, and prospering among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle, this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked of, and also before the Twelve Apostles were chosen, not, however, before the revelation was given to signify there *would be* such a Quorum.

We see this Apostle with the keys of the Priesthood to build up the Kingdom, to give light to those who were in darkness, to succor those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing authority in the Kingdom of God; therefore we set the Bishop at the second corner of the building. The Melchisedec Priesthood, with the altar, fixtures, and furniture belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' Quorum—do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing Quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church; so then what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honor the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the South East Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to

the third stone, which the High Priests and Elders laid; we take them under our wing to the North East Corner Stone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a High Priest. The Bishoprick by right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the purview of the Apostleship, because a man that holds it has a right to act or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher, and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much. I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the North West Corner Stone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostleship circumscribes everything in the Church of God on earth. This is the order, and I have endeavored to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Corner Stones. So far as simply laying a corner stone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle; and I still belong to the Apostleship; did you ever cut me off, brethren? [Voices in the stand, No.] It struck my mind if you wanted to lay the second stone, you did not feel that you had the Apostleship in you, or you did not feel like as I did; for it is the beginning and the end, the height, depth, length, and breadth of all that is, that was, and ever can be to all eternity. I have not heard that there were any feelings about the matter, only somebody suggested the thing. It was three of the Twelve, then, that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our Councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, brother Patten, wait until I can lift my hand

to heaven and say, I have magnified the office of an Elder. After our conversation was over in the Council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was William E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "Will you insult the Priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to shew you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedec; for it was his *Priesthood* that was spoken of in this language, and not the *man*.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism," but I have not had time, and have talked long enough already. I have been round about it, you know, for it is all inside of what I have been telling you.

May the Lord bless you forever, in the name of Jesus Christ. Amen.

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## DECLARATION OF INDEPENDENCE — CONSTITUTION OF THE UNITED STATES — DISCOVERY, COLONIZATION, AND PROGRESS OF AMERICA — DESPOTIC NATIONS — INFLUENCE OF AMERICA FOR THE UNIVERSAL PREVALENCE OF LIBERTY.

AN ORATION DELIVERED BY P. P. PRATT, AT GREAT SALT LAKE CITY, 1853, ON THE ANNIVERSARY OF THE 4TH OF JULY, 1776.

Friends and Fellow Citizens—We have been edified and instructed today, our hearts have been warmed, and our minds entertained with a variety. Shall I say interspersed with music? No, for it has all been music, whether flowing from the hearts of our fellow citizens, or produced by the skill of our bands in the use of musical instruments. All has been music—music to the ear, and poetry to the heart. We have had a variety, all

tending, however, to one point, all chiming in one common harmony, without a jarring string. We have had the gushing eloquence of youth, kindled as it were with liquid fire, portraying the glories of our country, and touching upon some portion of its history.

Our sympathies, and feelings of patriotism, have been moved in listening to the items relating to the "Mormon Battalion"—their sufferings upon the plains of Sonora, and the variety of scenes of joy, and sorrow, and patriotism; and the results in their march. We have had portrayed before us at one moment the opening of the treasures of the western mines, and the cause that led to it, pouring into the treasuries of nations, as it were, a stream of gold. At another moment we have been entertained with a view of the results of the actions of our fathers, and the causes that led to the great Declaration of Independence, and to the statement of the principles contained in that instrument, which was read to day; contemplating, not only the direct bearing of those actions of our fathers in setting a nation free, but the indirect bearing and influences of such movements upon the whole world of mankind—upon the destiny of the race of which we form a part.

At another moment we have listened to the grave eloquence of official gentlemen, portraying the history of our fathers in the anxious movements that finally resulted in the establishment and in the maintainance of those great principles and truths put forth in the Declaration. In short, we have had a variety, and we have had entertainment that has been profitable to the mind, and that has caused us to reflect. And as to the display of eloquence, poetry, music, and above all of patriotic feeling, good sentiment, and wholesome doctrine, what is there left?

I, for one, feel, in rising under these circumstances, as though I would rather sit and contemplate, and reflect upon the history of the past, and the glorious prospect of the future. But on the other hand, I feel willing as a fellow citizen to contribute my mite, realizing at the same time my own weakness, and not having had time to prepare anything in writing.

I will express my ideas, or rather a few of them, in regard to the Constitution of our own country, and its political principles, of their effects, and of the results of the movements which gave rise to that Constitution. The longer I live, and the more acquainted I am with men and things, the more I realize that these movements, and particularly that instrument called the Constitution of American Liberty, was certainly dictated by the spirit of wisdom, by a spirit of unparalleled liberality, and by a spirit of political utility. And if that Constitution be carried out by a just and wise administration, it is calculated to benefit not only all the people that are born under its particular jurisdiction, but all the people of the earth, of whatever nation, kindred, tongue, religion, or tradition, that may seek to take a shelter under its banner. It seems broad enough, and large enough, to receive and protect all that may be in any way deprived of the common rights of man. It was doubtless dictated by the spirit of eternal wisdom, and has thus far proved itself adequate to the wants of the nation, and to the wants of all mankind that have seen fit to attach themselves to it, to come under its protection, and share in its blessings.

The great question, as has been before observed to-day more than once, is, not the operations of the instruments, the beauty of the writing, the formation of the language, or the principle of liberty guaranteed therein, but the administration of those prin-

ciples. For instance, paper itself cannot enforce its own precepts; and unhallowed principles in the people, or in the rulers which they choose, may pervert any form of government, however sacred, true, and liberal. They may overthrow and destroy the practical working of those very principles, which are so true, and so dear to us, and in which we so rejoice. It is the living administration, after all, that is the government, although a good form opens the way for good results, if carried out; but if not carried out, the form becomes a dead letter. Much depends on the feeling and action of the people in their choice of men and measures, and much depends on the administration of those they may choose.

In the principles of the Constitution formed by our fathers, and handed down to their children, and those who should see fit to adopt this country as theirs, there is no difficulty, that is, in the laws and instruments themselves. They embrace eternal truths, principles of eternal liberty, not the principles of one peculiar country, or the sectional interest of any particular people, but the great, fundamental, eternal principles of liberty to rational beings—liberty of conscience, liberty to do business, liberty to increase in intelligence and in improvement, in the comforts, conveniences, and elegances of this life, and in the intellectual principles that tend to progress in all lives.

The more I contemplate our country, the providences which have attended it, the principles upon which it is governed, the principles upon which the Constitution is founded, and the practical working of it when properly carried out; the more I look at the spirit of our institutions; and the more I contemplate the circumstances of mankind in general; the more I realize that which before I had scarcely thought of, that which even the largest capacity had failed to grasp—the greatness of the destiny of those principles. One thing is certain, in the minds of all Christians who admit the truth of the Bible, and who have perused its pages, and that is, there is a day coming when all mankind upon this earth will be free. When they will no longer be shackled, either by ignorance, by religious or political bondage, by tyranny, by oppression, by priestcraft, kingcraft, or any other kind of craft, but when all will positively have the knowledge of the truth, and freely enjoy it with their neighbors. However they may do in other points, these points are clearly developed in that good Book which Christendom acknowledges. This is the destiny that the Prophets of old have predicted in regard to the race of mortals upon the earth. Whatever principles of darkness have united to obscure ages and generations; whatever of wrong and blood-shed might prevail; whatever of corruption, deception, or superstition might enslave the mind of man, and chain down his body; however the earth might be drenched in the blood of millions; however many might be the futile struggles of nations or individuals for liberty; yet, in the final result, the darkness which has covered the earth will be chased away, light will prevail, liberty triumph, mankind be free, the nations be brethren, and none have need to say to his neighbor, "Know ye the Lord," or the truth, which is just the same thing; for all will know Him, from the least to the greatest. If such is to be the final result, how natural it is for men to look at the workings of the causes that will bring it about, and to contemplate the great things that are growing out of so little, comparatively speaking. When a single individual conceived a big thought, and formed a grand design of taking an unbeaten track, and penetrating the unexplored

seas of the West, who could have contemplated the result that has grown out of it in about 300 and odd years?

On the other hand, when a few colonies, weak and feeble, settled on these western shores, called New England, when all the grain they had in their possession, in a little while after they landed, might have been measured in a pint cup, who then could have contemplated the result? Or when a few small colonies, weak and far separated from each other by dreary miles, without the aid of steam cars, or steam boats, or the convenience of the telegraph to convey news from place to place with lightning speed, were united, and by their representatives made this Declaration we have heard to-day, and pledged themselves, though few in number—only between two and three millions, to defend and carry it out, who could have contemplated the result even of that? And when these few colonies were once set free to manage their own affairs, and, having achieved that which they so bravely undertook to accomplish, and establish liberty, they came together to establish a capital that should be central and convenient for the colonies that were then strewed along the shores—at that time who could have contemplated a nation that would stretch its dominions and settlements from Maine to Florida, and from the north east, washed by the Atlantic, to the very interior of the continent then unknown to civilised man? and that the shores of the Pacific would have formed our western limits, its seas been whitened with our sails, and the unnumbered millions of Asia influenced by our institutions?

Our hearts beat high for liberty. The valleys of the mountains, the back bone of the American Continent, are peopled with 20 or 30 millions of free people scattered over the land, and dwelling securely under the same banner, and now are we assembled to celebrate the day on which freedom dawned.

Who can realize the present and future bearing of this? Mine eyes have beheld the down trodden people of our ancient mother country—England. I have contemplated the working of European nations, not after the hearing of the ear only, but mine eyes have beheld it. I have also beheld a portion of the great Pacific, and seen our brethren of mankind at war with each other in Spanish America, for I have crossed the equator, and been far along the western shores of the Pacific. I have also seen thousands of people of Asia, from the most despotic government on the earth, swarming upon our western shores, dwelling under the common banner of freedom—I mean the Chinese.

We have heard something to day about the prospects of annexation, or enlargement of the dominions of the Constitution of America. The principle of annexation of large countries is not important, but the influence of our institutions, the pattern we set, the working of these institutions, and their influence abroad will bring about the same results precisely, whether it is particularly by annexation or not. The Spanish American, who is he? He possesses a country and resources almost unbounded. Put that country and its resources with the United States, with the Canadas, and I will guarantee that every man that now stands upon the earth could be sustained by these resources, if the rest of the world were to sink.

The natural elements of the American continent, that are not developed, would sustain the world. The Spanish American possesses a country that is rich in every thing that is desirable, as a climate in all its varieties. It is rich in mineral wealth and agricultural resources, in timber, and in all the elements of wealth and greatness, and is comparatively undeveloped and unoc-

cupied. But who are these Spanish Americans? They are in a great measure aboriginal inhabitants of this country, mingled with European people, from the pure white of old Spain, and in all its shades until you come to the full blooded Indian, or Redman.

What institutions are they under? They are said to have liberty, something after the pattern of the United States, but in many instances, I am sorry to say, only in part, not in spirit, nor in truth; for while they profess liberty, they themselves are in bondage to a religion established by law. While their institutions may be nominally free in many respects, they have this awful clause specifying a certain religion, that shall be the religion of the State, to the prohibition of all other religions, or public exercise of other religions. Hence the people are trammelled by priestcraft, by a yoke of bondage, first enforced upon them by the sword in the days of Cortes and Pizarro, and afterwards rivetted by the traditions of three centuries. They know not how to appreciate liberty, they know not how to throw off the yoke that goads their neck.

As it has been observed to-day by one of the orators, mankind are progressive beings, and there are no obstacles that might be thrown in the way of their progress, that could not be overcome. This will apply to our brethren of every shade on this continent, and to mankind in general. It is hardly possible for one dwelling at home to realize the influence that American and English institutions, which are the best, exert over the nations, and among them. They look to America for instruction and example in the first place, and they next look to England; they look to these countries for everything that is yet undeveloped, of liberty, art, science, education, and improvement. You may say they are Catholics, but who blames them for this? The law of their country made them so, and tradition has fastened the bands, and makes them so yet. But when they speak to Americans, th ey speak with those whom they suppose can teach them. When they contemplate the United States, they contemplate a country that they suppose is setting them an example worthy to be patterned after. They delight to sit for hours and learn of our institutions, of our railroads, of our telegraph, of the speed by which we can convey ourselves and goods from place to place, and of our wonderful quickness of conveying news. They love to hear of our improvements in steam, of our navigation, of our schools, of our newspaper liberty, or the liberty of the press, of our liberty of conscience, of our universal adaptation of education, and of our system of paying for education out of the public funds, leaving the people to contribute freely according to their own judgment and desires for the support of religion. These things have a bearing upon their minds; they are ready to converse upon them, and when they have heard the description, say they, "It is good, far better than our own institutions," and they are ready to condemn the priestcraft among them, but they have to follow it because they have nothing else. Their organs of thought are not accustomed to much exercise, they want the information to liberate themselves.

When we contemplate the designs of the country, and its influence, we contemplate not merely our own liberty, happiness, and progress, nationally and individually, but we contemplate the emancipation of the world, the flowing of the nations to this fountain, and to the occupation of these elements, blending together in one common brotherhood. They will thus seek deliverance from oppression, not in the style of revolution, but by voluntarily emerging into freedom, and the free occupation of the free

elements of life. In contemplating the fulfilment of things so clearly developed by the Prophets, I do not view it as do many, who suppose a revolution should take place in France, in Austria, in Germany, and the other nations, and that one revolution following another, would gradually emancipate mankind in every nation, and give progress to the principles of freedom, to liberty of thought and action, and to the free circulation of intelligence. We have seen it tried, and tried in vain. The people are not able to throw off those fetters of bondage, and that heavy yoke. Circumstances are against them. But Providence opens the way whereby they may liberate themselves—I mean the first and best spirits from all countries under the heavens. They may leave the old constitutions to crumble down in their own rottenness, and emerge from them, and come out where they may enjoy sufficient of the elements upon free, good, and equitable principles; operate upon these elements, and increase their numbers and powers by the union of the best spirits of all nations of the earth.

On the one hand the Chinese emerges from the institutions of ages almost immemorial, from the antiquated creeds and regulations that he thought every man in the world had been governed by for thousands of years. He emerges from that superstitious government, and lands upon these shores, and learns principles of freedom faster than he does the English language—his old traditions are swept away, and he is a man. But take that whole nation, and they could not be brought to think of liberty as we do; take from ten to a thousand individuals and put them where they may think, and they will think; and as they think, their old traditions will vanish one by one. At the same time the Spanish American follows, and all the other nations in the train; the barriers will be broken, and they will begin to emerge into freedom. In short, all the people of the earth, though they cannot master their tyrants at home at one fell swoop, and burst asunder their chains and the fetters of priestcraft that have bound them down, and trammelled the free circulation of thought, yet one by one, family by family, can flow out from those countries, to where they have a right to the elements to sustain them. What is to be the result in the end? They will step on the other side of the big ship called the world, or in other words the Eastern Hemisphere, and take their stand together, at least upon general principles, if not upon particular items, and begin to think. It will be a long time, of course, before all things will settle into a state of harmony; it will be a long time before many will begin to think at all. They will ultimately begin to think, and think until they form habits of thinking, and perhaps after a while they will learn to think truly. Men who are not in the habit of thinking are as apt to think wrong as to think right, but when the habit is once formed they will begin to discriminate, and use faculties with which they are naturally endowed. When they emigrate to this land, the first thing they think of is to improve the elements, and provide for themselves the means of subsistence.

But the stepping of the people on this side of the ship, or on the land shadowing with wings, in such numbers, would, to use a figure, almost turn the world over; they would, in other words, overbalance it, the same as a ship would be overbalanced by the shifting of the cargo from one side of the vessel to the other.

You take the people from the Eastern Hemisphere, and put them on the western, far away from tyranny and oppression, and let them use their individual exertions to improve themselves, mentally and nationally, and

their influence will ultimately overbalance the world, they will overturn those institutions which they could not conquer in their own country.

Hence we contemplate that small beginning made by the American pioneers, by Columbus as the first pioneer, and by our fathers the pioneers of religion and liberty; we contemplate how that influence has spread and increased in the earth, influencing the feelings of individuals as well as national institutions, until among all the nations of the earth, a sufficient number are gathered together, and the elements sufficiently developed that now lie unoccupied, and sufficient light is infused for them to comprehend, to contemplate, to investigate, and interchange with each other the blessings of Providence, until by and by the rest of the world is overwhelmed, that it is obliged to bow to their superior greatness. "Do you mean that we shall return again to our fathers' land, and compel them to be American citizens?" No. But to two hundred millions of people on the American continent, dignified by the principles of American freedom, Europe must bow, by the indirect influence which must necessarily be exercised on those despotic nations.

Suffice it to say the continent is discovered, the elements for life and happiness are known to exist, and are partly developed, and constitutions and governments formed, and principles beginning to be instituted and developed, and influences are at work of such magnitude and greatness, that language is inadequate to express the probable result; we can only borrow the language of the Prophets, which is also insufficient to convey the idea properly, that is, The earth shall be full of knowledge, light, liberty, brotherly kindness and friendship; none will have need to teach his neighbor to know the Lord, but all will know Him from the least to the greatest; darkness will flee away, oppression will be known no more, and men will employ blacksmiths to beat up their old weapons of war into ploughshares and pruninghooks. Their occupation will be to develop the inexhaustible resources of nature, improve the intellect, and lay hold of the Spirit of the Lord, and live by it. The world will be renovated both politically and religiously.

These are but partial ideas. To view the subject in its true light, would lead the mind to contemplate all the practical truths in the universe, that are within the grasp of mortal man; indeed it may reach into immortality. We will acknowledge the hand of God in the movements of men, and in the development of minds, the result of which will be the fulfillment of what the Prophet has spoken—the renovation of our race, and the establishment of a universal Kingdom of God, in which His will will be done on earth as it is done in heaven.

## THE PIONEERS — CAPABILITIES AND SETTLEMENT OF THE GREAT BASIN — EXHORTATION TO FAITHFULNESS.

A SPEECH DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, 1852, AT THE ANNIVERSARY OF THE 24TH OF JULY, 1847.

I wish to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession to-day. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many fives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to fear in all the persecutions or hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years, will pass away without the Saints ever being interrupted, or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these valleys of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called the Latter-day Saints. We came here and planted our garden-seeds of various kinds, five years ago this day; they grew, but they did not

ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here; they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular, say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints; it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag-chains, &c.; they were obliged to bring their wives and children in their wagons; five, and six, and eight, and in some wagons ten, people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion. But where are the tens of thou-

sands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable, pertaining to this world, for the principles of eternal life; and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day; five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now, spread out from the east to the west, measurably so, but more extensively to the north and south. Travel through the valleys, and scan the houses, and the farms, and see the improvements that have been made; take the back track of the "Mormons;" follow them from here to Nauvoo: from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county; and all people will acknowledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them! they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble, be faithful to your God, true to His Church, benevolent to the strangers that may pass through our territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him, and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior; we will celebrate our perfect and absolute deliverance from the power of the devil; we only celebrate now our deliverance from the good brick houses we have left, from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart. And may He bless you for Jesus' sake. Amen.

# MOTIVES AND FEELINGS OF THE SAINTS—EXPERIENCE NECESSARY—THE STATE OF THE WORLD—INFIDELS—RELIGIONS AND WORKS OF MEN, AND THE RELIGION AND WORKS OF GOD—TRUTH AND SALVATION.

A DISCOURSE DELIVERED BY ELDER JOHN TAYLOR, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 12, 1853.

In rising to address you this morning, I do it with feelings of peculiar pleasure, for I always love to meet with the Saints of the Most High; I always loved to speak or to hear of the things associated with the kingdom of God; and consequently, as we are all engaged in the worship of the Almighty, and meet together from time to time, to sing, to pray, to speak, to edify, and be edified, it is of little importance to me what part I take in the drama, I am pleased at all times to hear my brethren speak, and it likewise gives me pleasure to address the Saints for their edification.

As men and women of intelligence, as those who profess to be the servants of the Most High, we all have more or less reflection pertaining to the kingdom of God. The ideas that we have entertained, relative to this kingdom, have brought us here; these feelings and principles have caused us to leave our native homes, our former habitations and associations, and to mingle with the Saints of the Most High in the valleys of these mountains. If we have suffered afflictions and privations, if we have passed through troubles or sorrows, if we have had to do with the chequered scenes of this life, more particularly as it is associated with the kingdom of God, it is because we have been stimulated by thoughts, feelings, hopes, and desires, pertaining to the eternal world, and those things associated with our everlasting welfare.

If these are not our feelings, what are we doing here? Why are we found in this distant land? Why have we left the land of our birth, and dwelling place? Why have we quitted our former associations and friends, in different nations, countries, tongues, and peoples, and thus become amalgamated? Why do we together worship the Most High in the valleys of the mountains, if these have not been our feelings? We have come here expressly for this purpose. This has been our only object, our only hope, our chief desire, and may account for our singular gathering, and our peculiar location here. And notwithstanding we may have a few trials and difficulties, and various things that frequently perplex and annoy our minds, and disturb our feelings, yet the polar star of our minds, the strong and deep feeling of affection, and the principle of truth within us, still point to the same thing for which we started at the commencement of our career; and when we bow down before our God, when we enter into our closet and call upon the Lord, when associated with our families to supplicate the Most High, when we mingle with the Saints in public worship, or whenever we are led seriously to reflect upon the true position of this kingdom, our rejoicing is, that our face is Zion

ward, that our hopes are placed upon God, and we know that He is our Father and Friend. We contemplate with joy that the heavens have been opened, that truth has been revealed, and the power of God developed; that angels have manifested themselves, that the glory of the eternal world has been made known, and that we have been made participators in that light, glory, and intelligence which God has been pleased to reveal for the blessing, salvation, and exaltation of the human family in this time and throughout all eternity. These are our feelings.

We believe that God has set His hand in these last days to accomplish His purposes, to gather together His elect from the four winds, even to fulfill the words which He has spoken by all the holy Prophets, to redeem the earth from the power of the curse, to save the human family from the ruins of the fall, and to place mankind in that position which God designed them to occupy before this world came into existence, or the morning stars sang together for joy. We believe in and realise these things; we feel them, we appreciate them, and therefore are we thus assembled together.

I know that, as other men, we have our trials, afflictions, sorrows, and privations; we meet with difficulties; we have to contend with the world, with the powers of darkness, with the corruptions of men, and a variety of evils; yet at the same time through these things we have to be made perfect. It is necessary that we should have a knowledge of ourselves, of our true position and standing before God, and comprehend our strength, our weakness, our ignorance and intelligence, our wisdom and our folly, that we may know how to appreciate true principles, and comprehend, and put a proper value upon, all things as they present themselves before our minds. It is necessary that we should know our own weaknesses, and the weaknesses of our fellow-men; our own strength, as well as the strength of others; and comprehend our true position before God, angels, and men; that we may be inclined to treat all with due respect, and not to overvalue our own wisdom or strength, nor depreciate it, nor that of others, but put our trust in the living God, and follow after Him, and realise that we are His children, and that He is our Father, and that our dependence is upon Him, and that every blessing we receive flows from His beneficent hand.

It is necessary, then, that we pass through the school of suffering, trial, affliction, and privation, to know ourselves, to know others, and to know our God. Therefore it was necessary, when the Saviour was upon the earth, that he should be tempted in all points, like unto us, and "be touched with the feeling of our infirmities," to comprehend the weaknesses and strength, the perfections and imperfections of poor fallen human nature. And having accomplished the thing he came into the world to do; having had to grapple with the hypocrisy, corruption, weakness, and imbecility of man; having met with temptation and trial in all its various forms, and overcome, he has become a "faithful High Priest" to intercede for us in the everlasting kingdom of His Father. He knows how to estimate and put a proper value upon human nature, for he having been placed in the same position as we are, knows how to bear with our weaknesses and infirmities, and can fully comprehend the depth, power, and strength of the afflictions and trials that men have to cope with in this world, and thus understandingly and by experience, he can bear with them as a father and an elder brother.

It is necessary, also, inasmuch as we profess that we are aiming at the same glory, exaltation, power, and

blessings in the eternal world, that we should pass through the same afflictions, endure the same privations, conquer as he conquered, and overcome as he did, and thus by integrity, truth, virtue, purity, and a high-minded and honorable course before God, angels, and men, secure for ourselves an eternal exaltation in the eternal world, as he did.

The world, at the present time, is all confused, and it seems to me, sometimes, that even we have made very little improvement indeed, according to the light and intelligence God has communicated to us. But what has the world done? Whether you look at it morally, religiously, philosophically, or politically, or in what way you please, you will find it is all a chaotic mass. Confusion, disorder, weakness, corruption, and vice of every kind are abounding, and the whole world seems to be confused and retrograding. The human family have departed from the principles which God has laid down for their guidance, direction, and support; they have forsaken Him the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water.

I shall not, at the present, examine particularly their philosophy or politics; these things you are already acquainted with, for you have had more or less to do with them; you have seen their weakness, and incompetency to accomplish anything they desired in times past. There is no project they have put on foot, to the present time, if carried out to the furthest extent, according to the most sanguine desires of its advocates, that would be capable of producing happiness to the human family. I shall not enter into a detail of these things at the present, but merely make this statement. Suffice it to say that we have been satisfied of these things years ago, and therefore have come here. Have we come here because we expect to become more rich? No. Have we united with this Church because we expect to become more honorable in the eyes of the world? No. I think this work would have been the last ship we should have boarded, if that had been what we sought. This reminds me of a minister that I once conversed with in England. He wanted a little private conversation, after having had some public debate with me. Said he, "Elder Taylor, is there any way you know of that I can be saved without uniting with your Church?" These were the feelings most of us had when we first heard the Gospel. "*Mormonism*" is the first impression, and the "Mormons" are looked upon as being deluded fanatics and fools, the offscouring of the earth. This is the way we have been looked upon, and in this light we looked upon "Mormonism," ourselves, at the first. When I first read about the Gospel preached by the Latter-day Saints, I thought it was nothing akin to religion; and I presume now that the people in England, and in the United States, particularly since they have heard some of the late doctrines which have been proclaimed, think it is nothing like religion. I know what their feelings are, and I know that nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellow men, and associate themselves with the people denominated Latter-day Saints or "Mormons." We had similar feelings to these ourselves; and we united with this people because we considered there was truth associated with their religion, otherwise we never should have become converts to it, we should never have been here, but we should have been with the world, and following in their path. But we are here; the world have their ideas, and we have ours. I was going to say, they think they are right; but on reflecting a moment,

I am led to think they do not think so, but they are at a loss to know how to mend themselves. The difference between them and us is, they think they do not know a better way than that they are pursuing; we think we do, *and some of us know we do.* I confess, myself, that if I knew no other religion, than the religions that are propagated abroad, I would not be a religious man at all, but I would lay it all aside, as something beneath my notice, and worship God as the great Supreme of the Universe, according to my own judgment, independent of the opinions of man, and without having any regard to the ridiculous dogmas taught in the world.

Many find fault with and blame the infidel community, and say that none but scoundrels would be associated with them, &c. The most intelligent men in the world are found among the Infidel class of society. They see a variety of sects and parties contending for all kinds of conflicting dogmas. They know that persecution and wrong have prevailed, under the cloak of religion, causing many to be imprisoned and put to death. In fact there has been no inhumanity, barbarity, or cruelty equal to that practised by the professors of religion. Humanity shudders at the thought, and yet the hypocrites tell us, it is all for the love of God. And they do it for the benefit of the human family. The Catholics have killed Protestants by thousands, and *vice versa*, and yet we must believe it is for the love of God, and for the welfare of souls. Can I think that God has any thing to do with influencing such a course of conduct? No. What can there be more ridiculous, for instance, at the present day, than two Christian nations fighting with each other, and both worshipping the same God, and whose ministers call upon God, as they say, in sincerity. What for? For God to destroy their enemies, their brother Christians, who are going to the same heaven. The other party pray for the same thing, and when both have been praying, then comes the clang of arms, the deadly strife, the groans of the dying, blood, carnage, and desolation. And after they have got through, the victorious party thank God that He has given them the victory over their enemies.

These kinds of christian feelings do exist. I speak of this as one circumstance. What can I think of such priests, and of such prayers? I think just as much of the one as I do of the other. But what would you think of the gullibility of the people who would listen to such things? Would I be gulled by such inconsistencies? Not if I had my reason. At the present time, take Christians in general, which, you know, we all suppose to be the best people in the world, and one half of their time is spent in polemical essays and strife; and I think sometimes our Elders engage too much in that matter. But I am not surprised at it, because they have come from that school, and have been trained in that element. They seem to have the bump of combativeness well developed, for almost the very first thing that men do when they go out to preach, is to run against these Christians, and their principles. We are not among them here, but gathered out from them, and if we refer to their inconsistencies, it is that we may comprehend our own, and the position of others.

There are Catholicism, Presbyterianism, and all other isms, the advocates of which worship the same God, though their doctrine, precepts, and belief are not the same; they think differently, and worship differently, and each party sends to hell, in a wholesale manner, all who differ from them! and if God was no more merciful than they are, we should find ourselves all there together. This is the way things exist down in the world. If it was not for the religion

I profess, which gives me to know something about the matter, by revelation for myself, I would not have anything to do with religion at all. I would worship God the best way I knew how, and act justly and honorably with my neighbor; which I believe thousands of that class of men called Infidels do at the present day. But I never would submit to be gulled with the nonsense that exists in the world, under the name of religion.

What is it, then, that we believe in? We believe in the restoration of all things. We believe that God has spoken from the heavens. If I did not believe He had, I would not be here. We believe that angels have appeared, that the heavens have been opened. We believe in eternal principles, in an eternal Gospel, an eternal Priesthood, in eternal communications and associations. Every thing associated with the Gospel that we believe in is eternal. If it were not so, I would want nothing to do with it. I do not want to make a profession, and worship a God because this one, that one, or the other one does it, and I not know whether I am right, and those whom I imitate not know, any more than myself, whether they are right or wrong.

I profess to know for myself, and if I did not know for myself, I would have nothing to do with it. Acting upon this principle, I associated myself with the Latter-day Saints. I preach that doctrine which I verily believe with my whole soul. I believe in its principles, because there is something intelligent about it. For instance—if I am an eternal being, I want something that is calculated to satisfy the capacious desires of that eternal mind. If I am a being that came into the world yesterday, and leaves it again to morrow, I might as well have one religion as another, or none at all; "let us eat and drink; for to-morrow we die." If I am an eternal being, I want to know something about that eternity with which I am associated. I want to know something about God, the devil, heaven, and hell. If hell is a place of misery, and heaven a place of happiness, I want to know how to escape the one, and obtain the other. If I cannot know something about these things which are to come in the eternal world, I have no religion, I would not have any, I would not give a straw for it. It would be too low and grovelling a consideration for a man of intelligence, in the absence of this knowledge. If there is a God, I want a religion that supplies some means of certain and tangible communication with Him. If there is a heaven, I want to know what sort of a place it is. If there are angels, I want to know their nature, and their occupation, and of what they are composed. If I am an eternal being, I want to know what I am to do when I get through with time; whether I shall plant corn and hoe it, or be engaged in some other employment. I do not want any person to tell me about a heaven that is "beyond the bounds of time and space," a place that no person can possibly know anything about, or ever reach, if they did. I do not wish any person to frighten me nearly to death, by telling me about a hell where sinners are roasted upon gridirons, and tossed up by devils upon pitchforks, and other sharp pointed instruments. These notions are traditionary, and have come from the old mother church.

I have a Catholic book containing pictures of devils roasting sinners on gridirons, tossing them about with pitchforks; of snakes and dragons devouring them, &c.; which I have brought with me from the old country. The Protestants are indebted to the Catholics for all this blessed information, and all the glory associated with it, and I suppose the Catholics are indebted to some of the ancient painters

for it. I want nothing to do with such things, I care nothing about them. But as an intelligent being, if I have a mind capable of reflection, I wish to contemplate the works of nature, and to know something of nature's God, and my destiny. I love to view the things around me; to gaze upon the sun, moon, and stars; to study the planetary system, and the world we inhabit; to behold their beauty, order, harmony, and the operations of existence around me. I can see something more than that mean jargon, those childish quibbles, this heaven beyond the bounds of time and space, where they have nothing to do but sit and sing themselves away to everlasting bliss, or go and roast on gridirons. There is nothing like that to be found in nature — every thing is beautifully harmonious, and perfectly adapted to the position it occupies in the world. Whether you look at birds, beasts, or the human system, you see something exquisitely beautiful and harmonious, and worthy of the contemplation of all intelligence. What is man's wisdom in comparison to it? I could not help but believe there was a God, if there was no such thing as religion in the world.

If we look at men, with the best and most exalted talents you can find, what do they know or comprehend, or what can they do in comparison to the works of God. What is there that is worthy of notice in all the mechanism of men, with all their intelligence and science combined, upon which they have been improving from year to year, and from generation to generation? What do they know to the present time? If you look at their governments you see none of them pursuing their legitimate object of promoting the happiness of the world, but they are engaged in watching each other for evil, and destroying themselves. They have organized armies, navies, custom-house officers, &c., in order to support their own peculiar locality and interests, independent of any thing else, or any regard to the rest of mankind. They look upon each other as upon as many thieves, and maintain their armies and navies for self defence against the intrusions of their neighboring brother robbers.

Such is the nature of the main organization of the nations at the present time. But if we look back for a few ages, we shall discover that where the most mighty nations existed generations ago, is now a desolate waste, and a howling wilderness. We are now occupying a place that was a wilderness, before we commenced to people it, but which was densely populated generations ago. Such is the case, in a great measure, with Palestine, Babylon, and many parts of the Assyrian empire. Changes have been going on continually, and the ambition of man has desolated nations, overturned kingdoms, depopulated empires, overthrown countries, and millions have had to welter in their gore. This has been the wisdom of Gentile governments, with all their intelligence and philosophy.

We look again at the works of God, and see nothing exhibited there but perfection, harmony, symmetry, and order. If we look at the planetary system, we see this principle beautifully and most perfectly maintained. Immense planets revolve round our sun, and this system; and other suns, with their systems, round another; and that, and innumerable other suns and systems, with our own, around another yet greater and more magnificent; and so, millions of systems more in their order, until it is past our comprehension, and yet every thing is beautiful, perfect, and harmonious. If it was otherwise, if the kingdoms of God were governed by the same confused order of things that are characteristic of the governments of this world, we would have had planet dashing against planet in wild confusion,

and millions of their inhabitants sent to desolation in a moment.

God's works are perfect. If you examine vegetation, how beautiful that is. Who is there that can imitate it? We can see some painters who have managed to make rough daubs in imitation. One of the greatest feats that a painter ever did, was to paint a curtain so perfectly as to deceive another painter so, that he went forward to draw it aside to exhibit a picture behind it. There are millions of curtains in the works of nature, which spring forth from the works of God by that light which is in them, which is imparted to them by the great Eloheim.

We see men who are considered very talented, whose names are handed down to posterity as great sculptors or painters. Their works are among the ancient ruins, and are exhibited as specimens of artistic skill, that men may see how intelligent their forefathers were. And what is it which they had wisdom to make? Something like a man, or a beast. But break off an arm or a leg, and you discover that it is but a lifeless piece of matter, though the outlines may be true to nature; and in this alone consist the beauty and skill of the artist. But there is no life in them, and they fall far short of perfection, beauty, and symmetry, as it is seen in the human system, or that of any other animal. Look upon a man, he is a perfect being, he is perfect inside and outside. If you remove the skin, the perfect covering of the human form, the nerves, muscles, arteries, veins, and everything necessary for this peculiar system, are there found in perfect harmony, and in every way adapted to make complete a living, moving machine. Not only so, but he is an intelligent being, capable of reflecting and acting. We profess to know a great deal, but what of our philosophy? Who is there can tell me by what power I lift my right arm? If that cannot be told, what do we know? How far short, then, are we of that intelligence that governs the universe, and regulates all the works of nature. I look at the bones of the mammoth, and they tell me of something that was. I can gaze upon an elephant, as it now is, a mighty, ponderous moving machine, with strength and energy. Who planned and contrived these mighty beings? I look again at the animalcula, a thousand of which can float in a drop of water, and I see, by means of a powerful glass, the veins, muscles, and everything that is perfect to constitute a living, moving creature, invisible to the naked eye. He who organized the one, regulates the other. Man is an intelligent being, but how far does his intelligence fall short of that which regulates the world! He cannot even govern himself, he never was able to do it, and never will be able until he receives that wisdom and intelligence which comes from God. If every man can obtain intelligence of that kind, and from that source, which governs the world, and keeps in order all the planetary systems, and adapts every fish, fowl, and insect to its own peculiar position in the world, and supplies all its wants; if he can receive it from God, as his instructor, he is then able to govern himself, possessing intelligence which he now knows nothing about; and intelligence which indeed is worthy of God and man. If I cannot have a portion of that intelligence and that wisdom, if the great Eloheim cannot impart a portion of that spirit to me, and teach me the same lessons that He understands, I want nothing to do with a system of theology at all.

I believe in obtaining from Him, intelligence to enable me to comprehend all the works of God, to comprehend all the purposes of God. And if I cannot know something of these, I am altogether in the back-ground, and shall not be able to comprehend

my true position in society, and for what I came into the world.

What are we? We are noble, intelligent beings, bearing the impress of Jehovah. With all our imperfections, we can reflect upon things back, and things to come. Our minds are capable of flying from one part of the earth to the other, in less than a moment of time. We can contemplate things we did in the years of our infancy, and thousands of miles distant from our present position; and in another moment contemplate things that are a-head of us. That is a degree of wisdom and intelligence which God has imparted unto us, and which we may improve as intelligent beings, and, having tasted of the fountain, go and drink, and participate more fully in all those blessings which are in store for us.

I have often been amused at the narrow contracted ideas of men, when I have looked abroad in the world, and seen their cogitations and calculations in their writings. One man believes in justification by faith, another in justification by works. Some believe in one thing, and some in another; all have their own peculiar ideas, unguided and ungoverned by the only legitimate rule and standard of truth —the living and eternal Priesthood of God. Few can extend their charity sufficiently for to believe it is possible that some will be saved as well as themselves; but that some few thousands of people are going to heaven, and all the rest, to hell, is the prevailing belief; and if a few, besides these "elect," reach heaven, they think it will be a hard chance. The Protestants believe the Catholics are all in error, and pack the whole church off to hell as the mother of harlots, without any trouble, or without even a sigh. And the old mother is just as uncharitable towards her daughters, for they are her offspring, and she sends the whole of them uncerемoniously to the same place. The Catholics and Protestants are generally united in sending all the Mahometans and Heathens there. It would be something like it was with me once, when I was discussing with a minister on the principles of "Mormonism." Before I got through with him, he nearly destroyed and cast away the whole of the Bible, in his zeal to destroy our faith. He threw away one book after another, until but a small portion remained. So it is with the religious world generally; each one packs off his neighbor to hell; and after such narrow minds have made their selections of the worthy ones, and put them right, as they think, few besides will get to heaven.

Others will take every body to heaven, no matter who or what they are. I think the latter idea is as ridiculous as the former, although there is something more pleasing in the last idea, I must confess, than in the other. The only thing I would hate in it, is being associated with a multitude of cutthroats and blacklegs there. For instance—the old world was cut off through their wickedness and corruption. I could not think it right of the Lord to take all those wicked fellows straight to heaven, because they were wicked and unworthy, and leave Noah and his family to combat with the troubles of earth because they were righteous. But such are the ideas of men; while some are all charity, others have none at all. I have sometimes thought that we "Mormons" are almost as uncharitable as others.

I believe God has a great design in view, in the creation of the human family. I do not believe that an all-wise Being would ever make a beautiful earth like this, and people it with man, and a multiplicity of other kinds of beings designed to exist upon it, and all for no purpose. I do not believe that 350,000,000 of people that

live in China in a state of heathen darkness are created to live in this state, and be damned because they have not the right religion. I do not believe that all the nations that worship various kinds of idols, in different parts of the earth, and know nothing about the true God, will be consigned to be burned in fire hereafter, because they know no better than worship as they do. I cannot receive any such ideas into my mind. Although I was going to say I am not a Universalist, but I am, and I am also a Presbyterian, and a Roman Catholic, and a Methodist, in short, I believe in every true principle that is imbibed by any person or sect, and reject the false. If there is any truth in heaven, earth, or hell, I want to embrace it, I care not what shape it comes in to me, who brings it, or who believes in it, whether it is popular or unpopular. Truth, eternal truth, I wish to float in and enjoy.

Now I come to us, "Mormons." We are the only true Church, so we say. We have got the only true faith, so we say and believe. I believe we have got many great and true principles revealed from the heavens. I will tell you how I feel about it, and what I have said many times when I have been abroad among the priests, people, and philosophers. If any man under the heavens can show me one principle of error that I have entertained, I will lay it aside forthwith, and be thankful for the information. On the other hand if any man has got any principle of truth, whether moral, religious, philosophical, or of any other kind, that is calculated to benefit mankind, I promise him I will embrace it, but I will not partake of his errors along with it. If a man should say, I am in possession of one piece of truth, and, because I have got that, I must be right, am I to believe him? Certainly not. It does not follow that he has not many errors.

The Catholics have many pieces of truth; so have the Protestants, the Mahometans, and Heathens; and am I to embrace one of these systems because it has got certain things that are right? No. Suppose a person should tell me that two multiplied by two makes four. Well, that is right. I believe it with all my heart. But suppose he believes and teaches also, that six and four make twenty, and exhorts me to believe it, saying—I was right in the other calculation, did I not prove the other to you? O yes, but you did not prove that six and four make twenty. I will take out the truth and leave the error.

Then you believe that we, as "Mormons," have got truth? O yes, I do, and for this reason, I have travelled extensively in most of the States of the Union, and in Canada; also in England, Ireland, and Scotland; in the Isle of Man, Jersey, and other islands of the sea; in France, Germany, Belgium, and other parts of the earth; and I have not yet seen a man that could find one error in doctrine or principle connected with the religion of the Latter-day Saints. I do not talk of practice. God knows there is too much delinquency among us. I speak of principle. Then if you have got a thing that nobody can overturn, but can be sustained everywhere; that bids defiance to the wisdom and intelligence of the world to find one fault in it, you must say it is right, until it is proven to be wrong.

Can anybody prove to you that two multiplied by two makes six? There are certain things which are matters of fact—two multiplied by two makes four, and two parallel lines infinitely extended will never meet at right angles, but run to eternity. These truths demonstrate themselves, no man can alter these matters of fact. And if I have got principles which are out of the power of man to prove false,

I consider they are right, and I stand upon them as a sure foundation.

On the other hand, am I to think it is right, because I am right, to send every body else to hell? No, I will leave them in the hands of God. He has told me to preach the Gospel to every creature, saying, "he that believeth and is baptized shall be saved; and he that believeth not shall be damned." He has told me to do this. And how many millions of mankind are there who have never heard the Gospel? And are they going to be damned for not believing in a thing they have not heard, and that never came within their range, and that they have not the slightest knowledge of? No. What is it we have to do? We must spread forth the light of the Gospel. Why? Because God has communicated a system of religion which is calculated to ennoble and exalt the human family.

The world is confused, it is in darkness and ignorance, and knows nothing about God, His purposes, designs, or the object of His creations. God knows how to touch my understanding, and how to touch theirs; and if they live and die without a knowledge of God, and His law, we are told that they will be judged according to the light they have, and not according to that they have not. Those that have lived without law, will be judged without law.

Am I going to weep over the condition of the world? No. God made it, and if He suffers millions to dwell upon it in ignorance of Him, I have nothing to do with it. All I have to do is, when God sends me, to go and teach the people the principles of light, intelligence, and truth, so far as I know them, and no further; and if they reject them, it is none of my business. In many instances, they do it for want of information, and according to the government, priestcraft, prejudices, &c., of which they are under the dominion. It is difficult for them to comprehend correct principles when they hear them, or to know the light when they see it shine. The light shineth in darkness, and the darkness comprehendeth it not. They understand many things, perhaps better than you do, but they do not understand the principles of the Gospel as you do, for want of the light of the Spirit of God. No man can understand that without the Spirit. A great many among the prevailing sects of the day have to some considerable extent encompassed sea and land to make proselytes, and in the majority of instances where they have been successful, they have made them ten fold more the children of hell than they were before." They have taught them hypocrisy, and evils of many kinds, of which they were ignorant before. They do not understand how to propagate true principles, for they do not understand them themselves, and how can they teach them to others? But I will love them, and let them go.

We "Mormons" think that we have made a wonderful stretch, for we say that all Israel is going to be saved, and we believe we are of Israel, and that we shall be gathered into the fold with them. And when we are gathered in with all the Israel of God, as we call them, that have lived in the various ages of the world up to the present time, we with them shall be redeemed and saved in the eternal kingdom of God. What else? Then His work will be accomplished, you may say. But I do not think it will, though it will certainly be a great work. This looks like the time of the restoration of all things, but in reality it is only a restoration of a few. Why, you may inquire, will you take in somebody besides the Israelites? Certainly. We are told they were beloved for the fathers' sakes, and in consequence of the promises made to the fathers. If they are brought in, it

will be in consequence of these promises. I wonder if there were no other men of faith besides Abraham, Isaac, and Jacob, that existed previous to their days. And if there were, I want to know if they knew anything about God, and obtained promises for their offspring. I will go a little further than old Abraham, and say, I am glad to see your posterity saved, Abraham, but I think some of your descendants prophesied of the time when Ammon would stretch out his hands to God, and Moab and Philistia be blessed with the same blessing. I think some of your descendants, when their minds were enlightened and expanded, looked forward into the womb of the future, to a time when there would be a great gathering, when people from Hamath, Cush, and from the islands of the sea, when different tribes and nations, should flow together to the name of the Lord of Hosts. If Abraham knew how to obtain promises, I wonder, for instance, if the old man that was called Melchisedec, who lived before Abraham, and whom Paul in his writings makes a greater man than Abraham, for, says he, "the lesser was blessed of the greater"—I wonder if Melchisedec did not know also how to obtain promises for his seed? There was an old man who lived in the land of Uz, who is said to have been a very patient man; notwithstanding he cursed the day he was born, and the womb that gave him birth. He surely knew how to obtain blessings from God. God came to him, and he obtained blessings from God, and could look forward through the dark vista of ages and contemplate the purposes of God, and he saw himself not only dead and buried, but, said he, "though after my skin worms destroy this body, yet in my flesh shall I see God." He had the kind of religion I believe in, exactly—a religion that caused him to know and understand something of God and His purposes; and he acted upon it, and profited by it. Very well, if he knew about these things, I want to know whether he will not have some promises to claim for himself and descendants by and bye, when they are hunted up.

I will go further back yet; to old Noah, for instance. He was a good man, and while the whole earth was destroyed, his life was preserved, and his posterity with him. He was a man of God. I want to know if he could also obtain blessings for his posterity, and whether he will feel after them some time or other, and if the time will come round that they may partake of the covenants and blessings of God, and stand in their proper place, and not be consigned to all eternity in this dreadful hell. I think he would not like to see his posterity there, more than Abraham would like to see his. All these holy men have their interest to feel after their posterity, and all desire to see them brought forth.

"But," says one, "they are fallen creatures." And so are the Israelites. Where will you find a more corrupt set than the descendants of Ephraim, so far fallen and so debased a set as the Indians that dwell in these mountains, and that roam wildly over the broad prairies of this country? Their fathers have got to do something for them, to bring them forth to inherit the promises. It is for Abraham to feel after his seed, and be interested in their welfare.

We will go back to old Adam, and see him coming on the earth, as he is the head and father of us all. Well, now I want to know if the old gentleman would like to see his children packed off by nations into a place of torment, millions and millions turned off into the Catholic hell, to roast there to all eternity. I think he has fatherly feeling to his numerous offspring, and would desire, and seek earnestly to

have them saved, to have them redeemed from their fallen and degraded condition. For they are no worse fallen, no more degraded and corrupt, than the Israelites are, and have as much right to be brought forth at the proper time, and be blessed, as *they* have. This is my doctrine, and these are my feelings.

You may go to the head fountain of all, to the God who made Adam, and say, O Lord, why did you make the earth, and cause the sun, and moon, and stars to be made to give light to it, and man to inhabit it, telling him to multiply, and replenish the earth, and cause it to bring forth in its strength for man and beast?

I will go back further, and find the spirits that are existing with him in the eternal world. They came here, and obtained bodies, that both bodies and spirits might receive an exaltation among the Gods, and be capable of eternal increase worlds without end. I think this agrees more with philosophy and truth, with an intelligent and extensive mind, with true religion, with our fathers, and with God, than any thing else we see abroad.

I see the world of mankind in darkness, and try my best to enlighten them as much as possible. If I can do them any good, I will do it. God has revealed His truth to us, "Mormons." What to do? To make us glory in it, and in nothing but what God gives to us; and to teach it to others, that they may be put in possession of the same intelligence that we enjoy. What have we to do? To spread this Gospel to every nation, kindred, tongue, and people, that the Spirit of the Lord may operate upon those who love the truth, that they may have an opportunity of embracing it, and of participating in the same blessings we enjoy, and forming a nucleus whereby a fulness of eternal truth may be developed, and angels come again and communicate with the human family, that the earth may answer the end of its creation, and that all men who ever did or ever will live may answer the end of their creation, that men who have fallen from righteousness may suffer for their sins and transgressions, and by and bye come forth and enjoy their proper lot in the eternal world.

"O then," say you, "I will do as I please in this world." Very well, go and do it. It will prove that you do not live by the truth because you love it, but if you follow the truth, you are actuated to do so by a dastardly fear of hell. If that is the case, I would not give the ashes of a rye straw for ten thousand such "Mormons." If a man cannot stand up in the defence of truth, to the death, it is not worth having, and he is not a man who is acknowledged or considered worthy among the Saints. But such will find it is a fearful thing to fall into the hands of the living God.

I will notice an instance for your information, to stir up your pure minds, if you have got such minds. I read of many people who were destroyed by the flood; and in Jesus Christ's day, we read that he was put to death in the flesh, and quickened by the Spirit, by which he went to preach to the spirits in prison, who had been disobedient in the days of Noah, &c. He preached to them, and they came forth out of their confinement. "Well, that would be all right," you say. O yes, but I want to know how you would like to be shut up in prison, three or four thousand years, or even one year. It is said in Scripture, that "it is a fearful thing to fall into the hands of the living God." It also says that "the wicked shall be turned into hell, with all the nations that forget God." Do you believe that? "Certainly I do." I remember a minister once asking me a question upon this subject. Says he, "Do you believe in eternal punish-

ment?" "O yes, I believe the wicked will be turned into hell, with all the nations that forget God." "Do you believe they will stay there?" "O no." "Why do you not?" "Because it is not according to Scripture." "But if they all be turned into hell, who forget God, and will go away into everlasting punishment, will they not stay there forever?" "Yes," I said, "they will go into everlasting punishment, but they will come out again." "How is that?" "Why the Scriptures declare that death and hell will deliver up their dead, and the sea deliver up the dead that is in it; and all nations will stand before God, to be judged according to the deeds done in the body." So you see they have got to come out to be judged according to their works, whether they be good or evil. Suppose we have a States prison, for instance, in this place, a transgressor of the laws of the land is put in for a certain time, according to the deeds which he has done, and the evidence and circumstances of the case. After he has suffered according to law, he is set at liberty, but, mark you, the prison still remains, which may be compared to eternal punishment, or God's punishment. Who will go there? The wicked, for the punishment of their sins, and to teach them a useful lesson. The Scriptures say that some will not have forgiveness in this world, nor in the world to come, but these we will leave in the hands of God.

Some people will ask if we think the devil will be saved. You must ask him, for I have nothing to say about it. I have gone far enough in my remarks. I believe God will accomplish all His purposes, and Satan will not have power to frustrate His designs in any way whatever; for if he did, he would be more powerful than God. Every man will be rewarded according to the deeds done in the body. Those who have received pure and heavenly principles, and lived up to them, and kept the celestial law of God, will enjoy a celestial kingdom. Those who have not attained to this perfection, but can obey a terrestrial law, will receive a terrestrial glory, and enjoy a terrestrial kingdom, and so on. But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoyment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

This is one of our first estates, or it is our second estate, if you please, and so we move on from state to state, with a knowledge of the true principles of the eternal world revealed to us, which principles are eternal—eternal truth, eternal life, eternal intelligence, leading us on to the possession of celestial kingdoms of God. From intelligence to intelligence, from glory to glory, from power to power we proceed onward, until we possess thrones, and powers, and dominions in the eternal worlds. And I pray God to give us power to obtain all these things in the name of Jesus Christ. Amen.

# MATERIALS FOR THE TEMPLE—THE CLAY AND THE POTTER.

AN ADDRESS DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 9, 1852, AT THE GENERAL CONFERENCE.

The subject President Young wished me to speak of is in regard to our temple, which we shall soon commence to build—what course we shall take, and what kind of materials it shall be built of; whether we shall build it of the stone that is got in the Red Bute Kanyon, or of adobies, or of the best stone we can find in these mountains. For instance—at Sanpete there is some splendid stone; and inasmuch as we intend to build a house unto the Lord for Him to accept, for His angels to come to as ministers to give instructions, I can feel, myself, as though we are perfectly able to build one, of the best kind of materials, from the foundation to the tip top. We are able, and we have strength and union, and we have bone, and marrow, and muscle, and we are able to commence it next year.

I merely present these things for the brethren to consider and reflect upon. We can go to work and make an adobie house, and lay the foundation of stone from Red Bute, and then we can plaster it outside, and make it like the Titbing office. I would like to see something pretty nice, something noble, and some of the most splendid fonts that were ever erected. I know for a certainty that our President is perfectly able to give us the design of this contemplated house, and all other necessary instructions. What we need is to receive those blessings that we all want, and this must be felt more, especially by those who have come in this present season. These blessings are just as necessary for those who go South, as for those who go North, it makes no difference. They will all, however, get their blessings, and enjoy their privileges in obtaining those things. We have plenty of time, and there is no particular hurry, but it is for every man to walk up to his duty in the time being, and then when to-morrow comes, walk up to it to-morrow, and so let us do all we can, for we have got considerable over one thousand years to work, and when we have worked one thousand years, there will be another, and another, and we shall be at work to all eternity. There is no end to our work for the living and for the dead. Let us try and be active to do whatever we find to do to-day.

Let the brethren go and get farms, and locate themselves, and raise good fields of grain, that they can bring in the first fruits of the earth. This is what is required to be done at the present time. Take this course, brethren, and then every thing you possess will prosper, and you will be abundantly blessed. It is just as necessary to be engaged in one thing, as it is in another. It takes many kinds of materials to build a house, so it requires all kinds of materials to build another earth like this, it requires the same kinds of materials to make one man as it takes to make another. But let us try to temper ourselves acccording to the Gospel of Jesus Christ, and the plan of salvation.

We will bring up a few comparisons.

Now supposing brother Tanner goes into the shop, to make a scythe, and he takes the materials necessary for the formation of that scythe, is he dictated to by *it*, as to how he shall mould it and fashion it? Would you have the scythe rise up and say—Brother Tanner, what do you do so for? Why do you strike me on the back? Well, it is just as ridiculous for you to undertake to dictate to President Young, or those whom he sets to work. It is not for you to dictate to them. Upon the same principle, supposing I have a lump of clay which I put upon my wheel, out of which clay I want to make a jug; I have to turn it into as many as 50 or 100 shapes before I get it into a jug. How many shapes do you suppose you are put into before you become Saints, or before you become perfect and sanctified to enter into the celestial glory of God? You have got to be like that clay in the hands of the potter. Do you not know that the Lord directed the Prophet anciently, to go down to the potter's house to see a miracle on the wheel? Suppose the potter takes a lump of clay, and putting it on the wheel, goes to work to form it into a vessel, and works it out this way, and that way, and the other way, but the clay is refractory and snappish; he still trys it, but it will break, and snap, and snarl, and thus the potter will work it and work it until he is satisfied he cannot bring it into the shape he wants, and it mars upon the wheel; he takes his tool, then, and cuts it off the wheel, and throws it into the mill to be ground over again, until it becomes passive, (don't you think you will go to hell if you are not passive?) and after it is ground there so many days, and it becomes passive, he takes the same lump, and makes of it a vessel unto honor. Now do you see into that, brethren? I know the potters can. I tell you, brethren, if you are not passive you will have to go into that mill, and perhaps have to grind there one thousand years, and then the Gospel will be offered to you again, and then if you will not accept of it, and become passive, you will have to go into the mill again, and thus you will have offers of salvation from time to time, until all the human family, except the sons of perdition, are redeemed. The spirits of men will have the Gospel as we do, and they are to be judged according to men in the flesh. Let us be passive, and take a course that will be perfectly submissive.

What need you care where you go if you go according to direction, and when you get to Coal Creek, or Iron County, be subject to that man who is placed there to rule you, just the same as you would be subject to President Young, if you were here, because that man is delegated by this Conference, and sanctioned by this people, and that man's word is law. And so it is with the Bishops; they are our fathers, our governors, and we are their household. It is for them to provide for their household, and watch over them, and govern and control them; they are potters to mould you, and when you are sent forth to the nations of the earth, you go to gather the clay, and bring it here to the great potter, to be ground and moulded until it becomes passive, and then be taken and formed into vessels, according to the dictation of the presiding potter. I have to do the work he tells me to do, and you have to do the same, and he has to do the work told him by the great master potter in heaven and on earth. If brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take, and by your taking this course, I will tell you, brethren, you are on the top of the heap. We are in the tops of the mountains, and when the stone shall roll down from the mountains, it will smash the

earth, and break in pieces every thing that opposes its course; but the stone has to get up there before it can roll down.

We are here in a happy place, in a goodly land, and among as good a people as ever the Lord suffered to dwell upon the face of the earth. Have I not a reason to be proud? Yes, I am proud of the religion of Christ, I am proud of his Elders, his servants, and of his handmaids, and when they do well I am prouder still. I do not know but I shall get so proud, that I shall be four or five times prouder than I am now.

I want a vote from the congregation concerning the temple, whether we shall have it built of the stone from Red Bute, or of adobies, or timber, or of the best quality of stone that can be found in the mountains. It is now open for discussion.

Our temple block is 600 feet square, and according to the number of people that compose the Church of Jesus Christ of Latter-day Saints, we are able to build a temple that size, and do it easier than we built a temple at Kirtland. I put the motion which is before you, that we build a temple of the best materials that can be furnished in the mountains of North America, and that the Presidency dictate where the stone and other materials shall be obtained; and that the Presidency shall be untrammelled from this time henceforth and forever. I want every brother, sister, and child to vote one way or the other. All in favour of this motion raise your right hand. [It was unanimous.]

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## INDIAN HOSTILITIES AND TREACHERY—EXCITEMENT—COVETOUSNESS—CONSEQUENCES OF OBEDIENCE AND OF DISOBEDIENCE—POLICY TOWARDS THE INDIANS—WALKER AND HIS BAND—VIGILANCE.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 31, 1853.

I wish to say a few words to the Latter-day Saints this morning, as there seems to be considerable excitement in the feelings of the people, and many inquiring what will be the result of the present Indian difficulties.

I will give you my testimony, as far as I have one on the subject, concerning these difficulties in this territory, north and south, pertaining to our brethren, the Lamanites. My testimony to all is—IT IS RIGHT, and perfectly calculated, like all other providences of the Lord, of the like nature, to chasten this people until they are willing to take counsel. They will purify and sanctify the Saints, and prepare the wicked for their doom.

There has nothing strange and uncommon to man, yet occurred; nothing has yet happened out of the ordinary providences of the Lord. These com-

mon dealings of our great Head with His people have been manifested from days of old, in blessings and chastisements. Wars, commotions, tumults, strife, nation contending against nation, and people against people, have all been governed and controlled by Him whose right it is to control such matters.

Among wicked nations, or among Saints, among the ancient Israelites, Phillistines, and Romans, the hand of the Lord was felt; in short, all the powers that have been upon the earth, have been dictated, governed, controled, and the final issue of their existence has been brought to pass, according to the wisdom of the Almighty. Then my testimony is, IT IS ALL RIGHT.

There seems to be some excitement among the people, and fears are arising in the breasts of many, as to the general safety. Some person has been shot at by the Indians, or some Indians were seen in an hostile condition. And away go messengers to report to head quarters, saying, "*What shall we do?* for we cannot tell, but we shall all be killed by them; they have stolen our horses, and driven off some cattle, which has created a great excitement in our settlement," &c.; when, perhaps, to-morrow, the very Indians who have committed these depredations will come and say, "*How do you do?* We are friendly, cannot you give us some *Chitcup?*" They will shake hands, and appear as though it were impossible for them to be guilty of another hostility. And what is the next move? Why, our wise men, the Elders of Israel, are either so fluctuating in their feelings, so unstable in their ways, or so ignorant of the Indian character, that the least mark of friendship manifested by these treacherous red men, will lull all their fears, throw them entirely off their guard, saying, "It is all right; wife, take care of the stock, for I am going to the kanyon for a load of wood."

Away he goes without a gun or a pistol to defend himself, in case of an attack from some Indian or Indians, to rob him of his cattle, and perhaps his life. Herds of cattle are driven upon the range, the feelings of the people are divested of all fear by this little show of Indian friendship, and their hearts are at peace with all mankind. They lie down to sleep at night with the doors of their houses open, and in many instances with no way to close them if they were willing, only by means of hanging up a blanket. Thus they go to sleep with their guns unloaded, and entirely without any means of defence, in case they should be attacked in the night. On the other hand, they no sooner discover an Indian in an hostile attitude, than the hue and cry is "*We shall all be murdered immediately.*" That is the kind of stability, the kind of unshaken self-command, the style of generalship and wisdom manifested by Elders in Israel. To-day all are in arms, war is on hand; "we are going to be destroyed, or to fight our way through," is in every mouth. To-morrow all is peace, and every man turns to his own way, wherever the common avocations of life call him. No concern is felt as to protection in the future, but "all is right, all is safety, there is no fear of any further trouble," is the language of people's thoughts, and they lie down to sleep in a false security, to be murdered in the night by their enemies, if they are disposed to murder them.

I can tell you one thing with regard to excitement and war. You may take Israel here, as a community, with all their experience, and with all they have passed through in the shape of war, and difficulties of various kinds, and these wild Indians are actually wiser in their generations in the art of war than this people are. They lay better plans, display greater skill, and are steadier in their feel-

ings. They are not so easily excited, and when excited are not so easily allayed, as the men who have come, to inhabit these mountains, from where they have been trained and educated in the civilization of modern nations. You may not believe this assertion; it is, however, no matter whether you do or do not, the fact remains unaltered, as well as the conviction of my own mind regarding it.

I have been frequently asked, what is going to be the result of these troubles? I answer—*the result will be good.* What did you hear, you who have come to these valleys within the last few years, previous to your leaving your native country? You heard that all was peace and safety among the Saints in these regions; that the earth yielded in her strength, giving an abundance of food; and that this was a splendid country to raise stock. Your determination was then formed to go up to the Valleys of the mountains, where you could enjoy peace and quiet, and follow the avocations of life, undisturbed. When the people arrive here, many of them come to me and say, "Brother Brigham, can we go here, or there, to get us farms? Shall we enter into this or that speculation? We have been very poor, and we want to make some money, or we want the privilege of taking with us a few families to make a settlement in this or that distant valley." If I inquire, why they cannot stay here, their answer is, "because there is no room, the land is chiefly taken up, and *we* have a considerable stock of cattle, we want to go where we can have plenty of range for our stock, where we can mount our horses, and ride over the prairies, and say, I am Lord of all I survey. We do not wish to be disturbed, in any way, nor to be asked to pay tithing, to work upon the roads, nor pay territorial tax, but we wish all the time to ourselves, to appropriate to our own use. I want you, brother Brigham, to give us counsel that we can get the whole world in a string after us, and have it all in our own possession, by and bye." If there is light enough in Israel, let it shine in your consciences, and illuminate your understandings, and give you to know that I tell you the truth. This is the object many have, in wishing to settle and take in land that is far distant from the main body of the people. I have not given you the language of their lips to me, but the language of their hearts.

Elders of Israel are greedy after the things of this world. If you ask them if they are ready to build up the kingdom of God, their answer is prompt —"Why, to be sure we are, with our whole souls; but we want first to get so much gold, speculate and get rich, and then we can help the Church considerably. We will go to California and get gold, go and buy goods and get rich, trade with the emigrants, build a mill, make a farm, get a large herd of cattle, and *then* we can do a great deal for Israel." When will you be ready to do it? "In a few years, brother Brigham, if you do not disturb us. We do not believe in the necessity of doing military duty, in giving over our surplus property for tithing; we never could see into it; but we want to go and get rich, to accumulate and amass wealth, by securing all the land adjoining us, and all we have knowledge of." If that is not the spirit of this people, then I do not know what the truth is concerning the matter.

Now I wish to say to you who are fearing and trembling, do not be afraid at all, for it is certain if we should be killed off by the Indians, we could not die any younger; this is about as good a time as can be for us to die, and if we all go together, why you know, we shall have a good company along with us; it will not be lonesome passing through the valley, which

is said to have a vail drawn over it. If we all go together, the dark valley of the shadow of death will be lighted up by us, so do not be scared. But there will not be enough slain by the Indians at this time to make the company very conspicuous in that dark valley. Do you begin to secretly wish you had staid in the States or in England a little longer, until this Indian war had come to an end? There is a mighty fearing and trembling in the hearts of many. I know what men have done heretofore, when they have seen the enemy advancing, they have skulked, they were sure to be somewhere else than on hand when there was fighting to do, although, upon the whole, I have no fault to find with the Latter-day Saints, or with the Elders of Israel upon that subject, for they love to fight a little too well. If I were to have fears concerning them, it would not be that they would make war, but in the case of war being made on them, I should have more fear in consequence of the ignorant and foolish audacity of the Elders, than of their being afraid. I should fear they would rush into danger like an unthinking horse into battle. So I will not find fault with regard to their courage. On that point I am a coward myself, and if people would do as I tell them, I would not only save my own life, but theirs likewise.

Suppose, now, that we should say to this congregation, and to all the wards in this city, *the time has come for us to fort up;* do you not think a great many persons would come immediately to me, and inquire if I did not think their houses quite safe enough, without being put to that trouble and expense? Yes, my office would be crowded with such persons, wanting to know if they might not live where they were now living, "for" they would say, "we have got good houses, and well finished off, besides, such a course will ruin them, and our gardens will go to destruction; we really cannot fort up." Would there not be a great amount of hard feelings upon the subject? I think so, whether you do or not. I think I should want as many as a legion of angels to assist me to convince every family it was necessary, if it actually was so.

I do not know but the time may come, and that speedily, when I shall build a fort myself in this city, and those who are disposed can go into it with me, while the rest can stay out. When I see it is absolutely necessary to do this, I shall do it. If the people of Utah Territory would do as they were told, they would always be safe. If the people in San Pete County had done as they were told, from the beginning of that settlement, they would have been safe at this time, and would not have lost their cattle. The day before yesterday, Friday, July 29th, the Indians came from the mountains, to Father Allred's settlement, and drove off all the stock, amounting to two hundred head. If the people had done as they were told, they would not have suffered this severe loss, which is a just chastisement.

I recollect when we were down at Father Allred's settlement last April, they had previously been to me not only to know if they might settle in San Pete, but if they might separate widely from each other, over a piece of land about two miles square, each having a five acre lot for their garden, near their farms. They were told to build a good substantial fort, until the settlement became sufficiently strong, and not live so far apart, and expose themselves and their property to danger. Father Allred told me they were then so nigh together, they did not know how to live! I told him they had better make up their minds to be baptized into the Church again, and get the Spirit of God, that each one might be able to live at peace with his

neighbor in close quarters, and not think himself infringed upon. They wanted to know if they were to build a fort. "Why, yes," I said, "build a strong fort, and a corral, to put your cattle in, that the Indians cannot get them away from you." "Do you think, brother Brigham, the Indians will trouble us here?" they inquired. I said, "It is none of your business whether they will or not, but you will see the time that you will need such preparations." But I did not think it would come so quickly. There will more come upon this people to destroy them than they at present think of, unless they are prepared to defend themselves, which I shall not take time, this morning, to dwell upon. I said also to the brethren at Utah, "Do you make a fort, and let it be strong enough, that Indians cannot break into it." They commenced, and did not make even the shadow of a fort, for in some places there was nothing more than a line to mark where the approaching shadow would be. They began to settle round upon the various creeks and streamlets, and the part of a fort that existed was finally pulled up, and carried away somewhere else. I have told you, from the beginning, you would need forts, where to build them, and how strong. I told you, six years ago, to build a fort that the *Devil could not get into*, unless you were disposed to let him in, and that would keep out the Indians. Excuse me for saying devil; I do not often use the old gentleman's name in vain, and if I do it, it is always in the pulpit, where I do all my swearing. I make this apology because it is considered a sin to say devil, and it grates on refined ears.

I told the settlement in San Pete, at the first, to build a fort. They did not do it, but huddled together beside a stone quarry, without a place of common shelter where they could defend themselves, in case of an Indian difficulty. They had faith they could keep the Indians off. Well, now is the time to call it into exercise. They did, after a while, build a temporary fort at San Pete, which now shields them in a time of trouble.

When the brethren went to Salt Creek, they wanted to make a settlement there, and inquired of me if they might do so. I told them, no, unless they first built an efficient fort. I forbade them taking their women and children there, until that preparatory work was fully accomplished. Has it ever been done? No, but families went there and lived in wagons and brush houses, perfectly exposed to be killed. If they have faith enough to keep the Indians off, it is all right.

From the time these distant valleys began to be settled, until now, there has scarcely been a day but what I have felt twenty-five ton weight, as it were, upon me, in exercising faith to keep this people from destroying themselves; but if any of them can exercise faith enough for themselves, and wish to excuse me, I will take my faith back.

The word has gone out now, to the different settlements, in the time of harvest, requiring them to build forts. Could it not have been done last winter, better than now? Yes. Do you not suppose people will now wish they had built forts when they were told? If they do not, it proves what they have been all the time, shall I say fools? If that is too harsh a term, I will say they have been foolish. It is better for me to labor in building a house or a fort, to get out fencing timber, and wood to consume through winter, when I have nothing else to do, and not be under the necessity of leaving my grain on the ground to do those things. Harvest is no time to build forts, neither is it the time to do it when we should be plowing and sowing.

Now the harvest is upon us, I wish to say a few words concerning it. I desire you to tell your neighbors, and wish them to tell their neighbors, and thus let it go to the several counties around—now is the time for women and children to assist in the harvest fields, the same as they do in other countries. I never asked this of them before; I do not now ask it as a general thing, but those employed in the expedition south, in the work of defending their brethren from Indian depredations, who have heavy harvests on hand, rather than suffer the grain to waste, let the women get in the harvest, and put it where the Indians cannot steal it. And when you go into the harvest field, carry a good butcher knife in your belt, that if an Indian should come upon you, supposing you to be unarmed, you would be sure to kill him.

Tell your neighbors of this, and go to work, men, women, and children, and gather in your grain, and gather it clean, leave none to waste, and put it where the Indians cannot destroy it.

Does this language intimate anything terrific to you? It need not. If you will do as you are told, you will be safe continually. Secure your bread stuff, your wheat, and your corn, when it is ripe, and let every particle of grain raised in these valleys be put where it will be safe, and as much as possible from vermin, and especially from the Indians, and then build forts.

Let every man and woman who has a house make that house a fort, from which you can kill ten where you can now only kill one, if Indians come upon you. "Brother Brigham, do you really expect Indians to come upon us in this city?" This inquiry, I have no doubt, is at this moment in the hearts of a few, almost breathless with fear. Were I to answer such inquirers as I feel, I should say, it is none of your business; but I will say, you are so instructed, to see if you will do as you are told. Let your dwelling house be a perfect fort. From the day I lived where brother Joseph Smith lived, I have been fortified all the time so as to resist twenty men, if they should come to my house in the night, with an intent to molest my family, assault my person, or destroy my property; and I have always been in the habit of sleeping with one eye open, and if I cannot then sufficiently watch, I will get my wife to help me. Let an hostile band of Indians come round my house, and I am good for quite a number of them. If one hundred should come, I calculate that only fifty would be able to go to the next house, and if the Saints there used up the other fifty, the third house would be safe.

But instead of the people taking this course, almost every good rifle in the territory has been traded away to the Indians, with quantities of powder and lead, though they waste it in various ways when they have got it. The whites would sell the title to their lives, for the sake of trading with the Indians.

They will learn better, I expect, by and by, for the people have never received such strict orders as they have got now. I will give you the pith of the last orders issued—"That man or family who will not do as they are told in the orders, are to be treated as strangers, yea, even as enemies, and not as friends." And if there should be a contest, if we should be called upon to defend our lives, our liberty, and our possessions, we would cut such off the first, and walk over their bodies to conquer the foe outside.

Martial law is not enforced yet, although the whole territory is in a state of war, apparently, but it is only the Utah [Indians] who have declared war on Utah [Territory.] Deseret has not yet declared war; how soon it will be declared is not for me to say; but

we have a right, and it is our duty, to put ourselves in a state of self defence.

The few families that settled in Cedar Valley, at the point of the mountains, were instructed to leave there, last spring. They have gone back again, upon their own responsibility, and now want to know what they must do. They have been told to do just as they have a mind to.

Those who have taken their wives and children in the kanyons to live, have been told to remove them into the city; and if you want to make shingles, or do any other work that requires you to remain there, have your gun in a situation that an Indian cannot creep up and steal it from you before you are aware, that you can be good for a few Indians if they should chance to come upon you.

If I wished to live away from the body of the people, my first effort should be directed towards building a good and efficient fort. When new settlements were made in the eastern countries, they built them of timber, and they were called "block houses." I would advise that every house in a new settlement should be made good for all the Indians that could approach it, with an intention to tear it down. If I did not do that, I would go to where I could be safe, I would take up my abode with the body of the people. I would take my family there at least. By taking this course, every person will be safe from the depredations of the Indians, which are generally committed upon the defenceless and unprotected portions of the community.

I know what the feelings of the generality of the people are, at this time —they think all the Indians in the mountains are coming to kill off the Latter-day Saints. I have no more fear of that, than I have of the sun ceasing to give light upon the earth. I have studied the Indian character sufficiently to know what the Indians are in war, I have been with them more or less from my youth upward, where they have often had wars among themselves. Let every man, woman, and child, that can handle a butcher knife, be good for one Indian, and you are safe.

I am aware that the people want to ask me a thousand and one questions, whether they have done it or not, touching the present Indian difficulties. I have tried to answer them all, in my own mind, by saying, *it will be just as the Lord will.*

How many times have I been asked in the past week, what I intend to do with Walker. I say, LET HIM ALONE, SEVERELY. I have not made war on the Indians, nor am I calculating to do it. My policy is to give them presents, and be kind to them. Instead of being Walker's enemy, I have sent him a great pile of tobacco to smoke when he is lonely in the mountains. He is now at war with the only friends he has upon this earth, and I want him to have some tobacco to smoke.

I calculate to pursue just such a course with the Indians, and when I am dictated to by existing circumstances, and the Spirit of the Lord, to change my course, I will do it, and not until then.

If you were to see Walker, do you think you would kill him? You that want to kill him, I will give you a mission to that effect. A great many appear very bold, and desire to go and bring me Walker's head, but they want all the people in Utah to go with them. I could point out thousands in this Territory who would follow these Indians, and continue to follow them, and leave the cattle to be driven off by the emigrants, and the grain to perish, and thus subject the whole community to the ravages of famine, and its consequent evils. I have been teased and teased by men who will come to me and say, "Just give me twenty-five, fifty, or a hundred men,

and I will go and fetch you Walker's head." I do not want his head, but I wish him to do all the Devil wants him to do, so far as the Lord will suffer him and the Devil to chastise this people for their good.

I say to the Indians, as I have often said to the mob, go your length. You say you are going to kill us all off, you say you are going to obliterate the Latter-day Saints, and wipe them from the earth; why don't you do it, you poor miserable curses? The mob only had power to drive the Saints to their duty, and to remember the Lord their God, and that is all the Indians can do. This people are worldly-minded, they want to get rich in earthly substance, and are apt to forget their God, the pit from which they were dug, and the rock from which they were hewn, every man turning to his own way. Seemingly the Lord is chastening us until we turn and do His will. What are you willing to do? Would you be willing to build a fort, and all go in there to live? I tell you, you would have a hell of your own, and devils enough to carry it on. Do you suppose you will ever see the time you would do that, and live at peace with each other, and have the Spirit of the Lord enough to look each other in the face, and say, with a heart full of kindness, "Good morning, Mary," or "How do you do, Maria"? YOU WILL BE WHIPPED UNTIL *you have the Spirit of the Lord Jesus Christ sufficiently to love your brethren and sisters freely, men, women, and* CHILDREN; *until you can live at peace with yourselves, and with every family around you; until you can treat every child as though it were the tender offspring of your own body, every man as your brother, and every woman as your sister; and until the young persons treat the old with that respect due to parents, and all learn to shake hands, with a warm heart, and a friendly grip, and say, "God bless you," from morning till evening; until each person can say, "I love you all, I have no evil in my heart to any individual, I can send my children to school with yours, and can correct your children when they do wrong, as though they were my own, and I am willing you should correct mine, and let us live together until we are a holy and sanctified society."* There will always be Indians or somebody else to chastise you, until you come to that spot; so amen to the present Indian trouble, for it is all right. I am just as willing the rebellious of this people should be kicked, and cuffed, and mobbed, and hunted by the Indians, as not, for I have preached to them until I am tired. I will give no more counsel to any person upon the duties of self preservation; you can do as you please; if you will not preserve yourselves, I may reason with you until my tongue cleaves to the roof of my mouth, to no avail. Let the Lord extend the hand of benevolence to brother Walker, and he will make you do it by other means than exhortations given in mildness.

This very same Indian Walker has a mission upon him, and I do not blame him for what he is now doing: he is helping me to do the will of the Lord to this people, he is doing with a chastening rod what I have failed to accomplish with soft words, while I have been handing out my substance, feeding the hungry, comforting the sick. But this has no effect upon this people at all, my counsel has not been needed, so the Lord is making brother Walker an instrument to help me, and perhaps the means that he will use will have their due effect.

Do you suppose I want to kill him? No. I should be killing the very means that will make this people do what we wanted them to do years ago.

There are hundreds of witnesses to bear testimony that I have counselled this people, from the beginning, what

to do to save themselves both temporally and spiritually.

In one of our orders issued lately, the southern settlements were advised to send their surplus cattle to this valley. No quicker had the news reached them, than our ears were greeted with one continued whine, which meant, "We are afraid *you* want them." So we did, to take care of them for you.

When Father Allred was advised to adopt measures to secure themselves and their property, he replied, "O, I do not think there is the least danger in the world; we are perfectly able to take care of our stock, and protect ourselves against the Indians." All right, I thought, let circumstances prove that.

Now as difficulties surround them, they say to me, "Why, brother Brigham, if you had only told us what to do, we would have done it. Were we not always willing to take your counsel?" *Yes, you are a great deal more willing to take it, than to obey it.* If people are willing to carry out good counsel, they will secure themselves accordingly.

I have thought of setting a pattern, by securing myself; but were I to build a fort for myself and family, I should want about a legion of angels from the throne of God, to stay nine months with me, to get my folks willing to go into it. But I am so independent about it, I care not the snap of my finger for one of them. If my wives will not go into a place of security with me, it is all right, they can stay out, and I will go in and take my children with me. I say, I do not know but I may take a notion to set a pattern by building a fort; if I do, some one in this city may follow my example, and then somebody else, &c., until we have a perfect city of forts.

"Brother Brigham, do you really think we shall ever need them?" YES, I DO. All the difficulties there is in the community this year, is not a drop in comparison to the heavy shower that will come. "Well, and where is it coming from?" From hell, where every other trouble comes from. "And who do you think will be the actors?" Why, the Devil and his imps. [W. W. Phelps in the stand, We could not do very well without a devil.] No, sir, you are quite aware of that; you *know* we could not do without him. If there had been no devil to tempt Eve, she never would have got her eyes opened. We need a devil to stir up the wicked on the earth to purify the Saints. Therefore let devils howl, let them rage, and thus exhibit themselves in the form of those poor foolish Lamanites. Let them go on in their work, and do you not desire to kill them, until they ought to be killed, and then we will extinguish the Indian title, if it is required.

Did you never feel to pity them, on viewing their wretched condition? Walker with a small band has succeeded in making all the Indian bands in these mountains fear him. He has been in the habit of stealing from the Californians, and of making every train of emigrants that passed along the Spanish trail to California pay tithing to him. He finally began to steal children from those bands to sell to the Spaniards; and through fear of him, he has managed to bring in subjection almost all the Utah tribes.

I will relate one action of Walker's life, which will serve to illustrate his character. He, with his band, about last Feb., fell in with a small band of Piedes, and killed off the whole of the men, took the squaws prisoners, and sold the children to the Mexicans, and some few were disposed of in this territory. This transaction was told by Arapeen, Walker's brother, though he was not at the affray himself.

The Indians in these mountains are continually on the decrease; bands that numbered 150 warriors when we

first came here, number not more than 35 now; and some of the little tribes in the southern parts of this territory, towards New Mexico, have not a single squaw amongst them, for they have traded them off for horses, &c. This practice will soon make the race extinct. Besides, Walker is continually, whenever an opportunity presents itself, killing and stealing children from the wandering bands that he has any power over, which also has its tendency to extinguish the race.

Walker is hemmed in, he dare not go into California again. Dare he go east to the Snakes? No. Dare he go north? No, for they would rejoice to kill him. Here he is, penned up in a small compass, surrounded by his enemies; and now the Elders of Israel long to eat up, as it were, him and his little band. What are they? They are a set of cursed fools. Do you not rather pity them? They dare not move over a certain boundary, on any of the four points of the compass, for fear of being killed; then they are killing one another, and making war upon this people that could use them up, and they not be a breakfast spell for them if they felt so disposed. See their condition, and I ask you, do you not pity them? From all appearance, there will not be an Indian left, in a short time, to steal a horse. Are they not fools, under these circumstances, to make war with their best friends?

Do you want to run after them to kill them? I say, let them alone, for peradventure God may pour out His Spirit upon them, and show them the error of their ways. We may yet have to fight them, though they are of the house of Israel to whom the message of salvation is sent; for their wickedness is so great, that the Lord Almighty cannot get at the hearts of the older ones to teach them saving principles. Joseph Smith said we should have to fight them. He said, "When this people mingle among the Lamanites, if they do not bow down in obedience to the Gospel, they will hunt them until there is but a small remnant of them left upon this continent." They have either got to bow down to the Gospel or be slain. Shall we slay them simply because they will not obey the Gospel? No. But they will come to us and try to kill us, and we shall be under the necessity of killing them to save our own lives.

I wished to lay these things before the people this morning, to answer a great many questions, and allay their fears. Yesterday, brother Kimball heard at his mill, ten miles north, that I had sent word to him, that the mountains were full of Indians, and he and the families with him were to move into the city; so they immediately obeyed this report. Brother Kimball came to me and inquired if I had sent such orders. I said, no. But it is all right, for I wanted the women and children from there. This shows the excited state of the people.

One thing more. I ask you men who have been with Joseph in the wars *he* passed through, and who were with him at the time of his death, what was it that preserved us, to all outward appearances? It is true, in reality, God did it. But by what means did He keep the mob from destroying us? *It was by means of being well armed with the weapons of death to send them to hell cross lots.* Just so you have got to do.

As for this people fostering to themselves that the day has come for them to sell their guns and ammunition to their enemies, and sit down to sleep in peace, they will find themselves deceived, and before they know, they will sleep until they are slain. They have got to carry weapons with them, to be ready to send their enemies to hell cross lots, whether they be Lamanites, or mobs who may come to take their lives, or destroy their property. We must be so prepared that they

dare not come to us in a hostile manner without being assured they will meet a vigorous resistance, and ten to one they will meet their grave.

The Lord will suffer no more trouble to come upon us than is necessary to bring this people to their senses. You need not go to sleep under the impression that it is the north and south only that is in danger, and we are all safe here. Now *mind*, let this people here lie down to sleep, and be entirely off their watch, and the first thing they know, they are in the greatest danger. You must not desert the watch tower, but do as I do—keep some person awake in your house all night long, and be ready, at the least tap of the foot, to offer a stout resistance, if it is required. Be ready at any moment to kill twenty of your enemies at least. Let every house be a fort.

After the cattle were stolen at San Pete, a messenger arrived here in about thirty hours to report the affair, and obtain advice. I told brother Wells, "you can write to them, and say, 'Inasmuch as you have no cows and oxen to trouble you, you can go to harvesting, and take care of yourselves.'" If you do not take care of yourselves, brethren, you will not be taken care of. I take care of them that help themselves. I will help you that try to help yourselves, and carry out the maxim of Doctor Dick—"God helps them that help themselves."

I am my own policeman, and have slept, scores of nights, with my gun and sword by my side, that is, if I slept at all. I am still a policeman. Now is the day to watch. It is as important for me to watch now, as well as pray, as it ever has been since I came into this kingdom. It requires watching, as well as praying men; take turns at it, let some watch while others pray, and then change round, but never let any time pass without a watcher, lest you be overtaken in an hour when you think not; it will come as a thief in the night. Look out for your enemies, for we know not how they will come, and what enemy it will be. Take care of yourselves.

Again, let me reiterate to the sisters, do not be afraid of going into the harvest field. If you are found there helping your sons, your husbands, and your brethren, to gather in the harvest, I say, God bless you, and I will also.

Take care of your grain, and take care of yourselves, that no enemy come to slay you. Be always on hand to meet them with death, and send them to hell, if they come to you. May God bless you all. Amen.

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## THE STANDARD AND ENSIGN FOR THE PEOPLE.

A DISCOURSE DELIVERED BY ELDER PARLEY P. PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, JANUARY 30, 1853.

Brethren and Friends—I am glad to see you once more, and for the privilege of meeting with you. I did not expect to address you this morning, not being well in health; but at the request of my brother, who pre-

sides over me, and in the absence of many who might edify you, I rise to speak a short time, and give place to others.

I desire your prayers, that my body may be strengthened, and also for the Gift of the Holy Spirit, without which no man can edify his fellow man.

We are told, by the Prophet of old, in the good old Bible, and by that peculiar Prophet that the Christian world (that portion of them that esteem the Bible) consider more clear, and more eloquent than any other, whose prophecies are on record—the Prophet Isaiah; we are told by him, that the Lord would, some time, "lift up a standard for the people," "an ensign for the nations," and that He would not only do this, but do it as a manifestation which should result in the great restoration of all things spoken of by the Prophets, in the restoration of the twelve tribes of Israel from the four quarters of the earth, to their own country, nationality, institutions, and religion; that they might again be nationalized, established, and reinstated in their covenant renewed unto them, as in days of old, and have their own Priesthood, rulers, governors, and consequently their own blessings. I say, we are told, by one of the greatest Prophets, whose prophecies are on record, that a standard would be lifted up or manifested, in order to bring about that great restoration. What is that standard? Let us reason a little upon that subject, this morning. Some might say it is a book. It might be, in a certain sense. A dictionary of a language is sometimes called a standard, that is, something established, something that is a sufficient authority, something to which all can refer, as to a sample or doctrine, to decide a question or an uncertainty in the meaning of words.

In point of principle or doctrine, a book that we might call a "standard," might be considered to contain *truths*. But I do not understand the prediction to which I refer as exclusively pertaining to a book, but rather to a religion, to a set of principles developed, to a covenant established, or, to carry it out more fully, to a people organized, gathered together, and established in one, having one faith, one spirit, one baptism, one God, one eternal and everlasting covenant by which they are all united, and one set of principles by which they are governed. For where such a government might be subdivided by local circumstances, whether these principles were written in one book or in a thousand books, or whether they were taught and acted upon without any book, whether the people could read a book or could not, nothing short of the development of certain principles of religion, law, and government, embraced by a certain portion of people, by which they could see eye to eye, in which they were united, and by the spirit of which they were made one in light and truth and fellowship, and gathered, organised, planted, established—in short, a system containing a development of all the principles that constitute a heavenly government, nothing short of this, if I understand the prediction of Isaiah, would be considered by the Jews, and by the other tribes of Israel, wherever they were found, and finally by the whole of the Gentile world that might live to see it, as a "standard." This would be something worthy to be called a standard, something to which they could look, and come to, and be organized, consolidated, nationalized, and governed by, politically and religiously; or more truly and consistently speaking, *religiously*, because that includes all the political governments that are worth naming or striving for in heaven or on earth.

A system of religion, or a people organized upon it, should include every branch of government that they

could possibly need for their dwelling with each other, for their organization, peace, welfare, defence, order, happiness, and for their dwelling with neighboring nations. A system of religion that is from heaven never would stop short of including all these principles. Therefore it is inconsistent, it is because of the ignorance that is in the world that two terms—"political government" and "religious government," are used.

Men have been in the habit of walking with, of being organised and identified with, religions more or less false, and not sufficient in themselves to carry out all the principles of government; they are a kind of Sunday convenience, separate and distinct from the every-day affairs of life; a kind of a big religious cloak, to be put on for that day, but not to be considered to have anything to do with every-day affairs. This kind of religion not being sufficient for the happiness and government, enlightenment and improvement, education and regulation of mankind, or of society in all its branches, of course men would get up some thing else separate from it, and call that "the policy of civil government." I do not blame them, for a false religion, or one partly false and partly true, never was calculated to answer the purpose. A religion not wholly true could not possibly develop all the resources, principles, branches, departments, officers, and powers adapted to the government, organization, peace, order, happiness, and defence of society, and for its regulation while dwelling with foreign departments and powers.

Men require something more than these imperfect systems, which are a mixture of truth and error, that exist in the world, (and they have no better, of course;) they need something else besides their Sunday arrangements, besides this machinery of theories; they need something of every-day practical utility; and this they call civil government and politics, distinct from religion, though in some countries they blend one with the other, and both are in force. But I use the terms politics and religion to adapt myself to those obsolete ideas, that are about passing away with us, but under which a great majority of mankind still labor. In addressing the Saints, I make no distinction; when I say a religious system, I mean that which unites principles of political government and religions, which is perfectly sufficient for, and completely adapted to, all the wants of cities, boroughs, counties, states, kingdoms, empires, or the world, or a million of worlds; that system of religion or government, just which you please to call it, that regulates things in heaven, and for which all professing Christian men pray.

Whether men realize it or not, when they say, "Thy kingdom come, thy will be done on earth as it is in heaven," it is as much as to say, "O God, sweep away all the falsehood and abuses of power there are in the world, whether religious or political; down with the tyrants, down with the abuses, down with the false nobility, down with the pride, extravagance, and idleness of the one class, and down with the hard trials, want, oppression, and poverty that are heaped upon the other class; do away with all the kingcraft, priestcraft, and republic craft that are in the world. And in the place of all these false governments and religions, in political and social life, introduce that eternal government, that pure order of things, those eternal principles and institutions, which govern society in those better worlds, the worlds of immortality and eternal life." That is what a man prays for, as well as I can tell it, when he says, "Thy will be done on earth, as it is in heaven." He says, "Sweep away all abuses, all corruption, all falsehood,

all war, all ungodly and selfish ambition; and in its place introduce a new government for universal man, a system that will touch all his wants, religiously, politically, and every other way; which will organise and govern society upon the principles that society is governed upon in heaven."

I pray for that day, understanding it in that light. And if anybody uses that prayer, and does not mean it in that light, it is for want of reflection. For instance—does any man in his senses, believe that the government of the eternal heavens in the presence of God, consists of a variety of kingdoms, empires, republics, and states, governed by various principles, ruled by aspirants, and sometimes by tyrants, that differ widely one from another in the principles by which they rule, one jarring with, and encroaching upon, the other, and frequently going to war with him, having a thousand different ways of worship, and of religious and political administration? I ask, again, does any sane person, who reflects, believe that heaven is governed in that way? No. Every reflecting person believes as well as I, that if there is a world of immortality at all, where righteousness rules, the same principles, as far as they go, are developed unto all, and adapted to all. Some may have more truth, ascend to greater degrees of perfection, and be able to receive higher and more glorious principles of government than others, even in heaven. Some may attain to a celestial glory, of which the sun is typical; others be as telestial beings, the glory of which is compared with the stars, as they appear to our sight; and these two classes may differ as widely from each other as the stars differ from the sun in glory, as seen by man. So far as heavenly beings have become enlightened by revelation in the laws of eternal government, a sameness exists in their possession of principles of truth, as far as it goes. Some may be in possession of the same portion of truth, but may not possess it in fulness, but it is true so far as it goes, by which all are in union, peace, and love, and by which they all do right, and all glorify God, and maintain an eternal peace and bond of happiness.

In viewing heaven thus, "I do not believe I differ, except in degree, from the expectations and views of all Christendom that believe in a hereafter. They would not contend for a moment for the jargon and division that exist in this world, that produce—what? Envy, hatred, darkness, and ignorance. They do not believe for a moment that anything of this kind exists in heaven. They pray as well as we, "*Thy will be done on earth as it is in heaven.*" They pray, whether they think of it or not, that all the jargon, errors, abuses, darkness, and ignorance that now exist in the world, under the name of religion, government, or anything else, may come to an end; that, so far as there is unrighteousness, or any error in principle, thrones may be cast down; that all the powers of earth, whether republic or monarchial, that are not in accordance with the law and government of heaven, may pass away, and those principles be introduced that govern the sanctified in heaven, so far as man in this life is capable of receiving these good things, and enjoying them in truth, union, and peace. Then with this view of the subject, such a system introduced, even among a few men, they being organised upon it, and acting it out in a good measure, we should call this a "standard." The Jews could look to it and call it a "standard." The ten tribes, and the scattered remnants, and all that appertain to the lineage of Abraham, Isaac, and Jacob, scattered through the world, waiting for the redemption, and the restoration of the kingdom to Israel, could look to such a "standard," to the people or-

ganised upon these principles developed from heaven, and carrying them out in all their points, for they are capable of governing a world, or a million of worlds; to this they could look and say, there is a "standard."

If all the railroads, steam-boats, and other swift means of conveyance, with all the gold and silver, were in the hands and under the control of the right lineage, and all the sea captains and railroad proprietors stood ready to serve them, as the Jew turned his attention to the brightening prospect, and to his own land, the question would naturally arise in his mind—under *what* STANDARD *shall I go?* You may say under the colors of Great Britain, but that is not sufficient. Upon what principles shall we be organized, religiously and politically? Which of all the churches in Christendom will present us with a just standard, constituted to our capacity? Which of all the nations will present a government *standard*, constituted to our position?

"Well, but," you say, "let the Jews take their own standard." Then they will neither have the Christian dispensation, nor that of Moses and the Prophets, because both of these had power in them that the Jews do not profess to have. The Christian religion had its inspired men, Apostles and Prophets. Those the Jews have not got. Moses and the Prophets had their miracles, gifts, powers, and oracles, men who were raised up by heaven, to direct, make laws and governments, and organise a kingdom among the Jews; they have not got these either. The most they pretend to have is a Book that gives the history of their fathers, and of Moses and the Prophets; showing that they lived under a dispensation of Priesthood, revealed from heaven, and handed down from the fathers, from generation to generation, which Priesthood held the Urim and Thummim, and the charge of the holy place, containing the holy things, and power to inquire of God, and to instruct the people in what was for their peace, defence, welfare, government, judgment, and law. The Jews cannot say they have these things now. Moses and the Prophets had the ministering of angels. The Jews at this day have not. Moses and the Prophets had living oracles from heaven. The Jews have not. Moses and the Prophets had power to control the elements, and work mighty wonders in the name of the Lord, some of them even rolled the earth back on its axis. Have the Jews this power? No. To restore them to Palestine, and let their own institutions be *a standard*, would be to put there what neither resemble Moses and the Prophets, nor Jesus and the Prophets.

"But suppose we try to convert them to the present Christian institutions," says one. Well, where is the "standard?" Who has got it? The Christian institution consisted of Apostles and Prophets, ministers whose Priesthood was after the order of the Son of God, and ordained by himself, for he says, "As my Father hath sent me, even so send I you;" "ye have not chosen me, but I have chosen you, and ordained you." Connected with the Apostleship are the keys and powers of government, the administration of ordinances, and the gifts and powers of the Holy Spirit. This is a "standard," which the Jews, and the ten tribes would all acknowledge, and it is a Christian one, yet such a one all Christendom cannot present. They can present a book, like the Jews; the one is a book that testifies that Moses and the Prophets had this power, the other that Jesus and his Apostles had it, but neither of these books can be the "standard," because the mere history that somebody had this power would not be a living "standard." If the Christians pre-

sent the Jews with the New Testament, the Jews will present the Christians with the Old Testament, and the writers of both of them had the power. The Jew would have to admit, that the power and "standard" that his book was the key of, had passed away; and the Christian, that the angels, gifts, and blessings that his book gave an account of, had also passed away.

If you take the despotic standard of Russia, or the standard of any other of the nations of Europe, some of them are unlimited in their provisions —the sovereign is the law; others are limited—the sovereign only being part of the law and power, frequent bloody wars arise between the monarch and the people; and those who come direct to the throne by hereditary right are beset by the same evils. Besides that, in Russia there is one kind of religion; in Greece, another; in Rome, a third; and in England, a fourth; all widely differing from each other.

To take the republican form of government, and set it up as a standard, would be to set the Jews and the Ten Tribes, when they get home, to creating their own government, religion, and officers. They would say, "This is not a restoration of all things to the order of the fathers. Who ever heard of a nation's rising up, and making its own ministry of angels, its own Prophets, Apostles, and Priesthood to speak the word of God, and to inquire of Him?" The Lord would turn round and say, "I have not chosen this man, you have chosen him and ordained him." Did the people elect and appoint Moses to receive all his powers, to hold communion with the burning bush, and divide the waters of the Red Sea? Did they elect Joshua to that faith by which he lived to lead Israel into Canaan, and divide Jordan by the word of God? Did they instruct him to lengthen out the day while Israel conquered their enemies? No. God Almighty chose Moses and ordained him, and Moses laid his hands upon Joshua and ordained him, and therefore the two were full of the Spirit of God to fill a similar calling.

The Jews and the Ten Tribes know better than to bow to such an order of things, for no rule, precedent, or example, can be found in the history of the fathers to substantiate such a course; they would either conclude that God had changed, or that such proceedings were an imposition, and pertained to no real government from heaven at all.

"Well, then, "says the Lord," I will set up a standard for my people, and lift up my hand to the Gentiles. A system shall be developed from heaven, by which the people are to be planted in one, that is, those who embrace it; by which shall be developed among them all, one spirit, one doctrine, one order of Priesthood, worship, power, and government, to lead, direct, control, and say what religion they shall adopt, including every department of government, sufficient for all the affairs of state, both internal and external, and that would contribute to their enlightenment, improvement, defence, exaltation, and their relations with all the world." Such a thing would be a "standard." It would answer the purpose to plant and govern them. It would bring the Gentiles to it. In order for this, it would be a principle of government developed in all its parts, not differing so much from the old one either. "Do you mean the law of Moses?" Yes, but only so far as the same eternal principles existed in that law. There were many principles given in that law which pertained not to the eternal kingdom of God; they had to be fulfilled in Christ, and then have an end.

"Well, then, what do you mean? Do you mean to say that this modern standard must not differ from the in-

stitutions revealed and carried out in the days of Christ and his Apostles?" No, this is not what I mean, because it must differ in some of its bearings from those institutions. "Wherein?" In this respect, if nothing more—Peter and the rest of the Apostles having done what we are doing now, that is, talked about that "standard," and the restoration of the kingdom and government to Israel, said to Jesus, "Lord, wilt thou at this time restore the kingdom to Israel?" That is, "Wilt thou at this time *raise a standard* with all the powers of government, break down the Roman Empire, and give the kingdom and the greatness of the kingdom under the whole heaven to thy Saints, that so all Israel may be saved?" So far from a satisfactory answer being given to Peter and the Apostles, the Saviour said, "It is not for you to know the times or the seasons" when this shall be done, letting alone doing it, for the knowledge of these times "the Father hath put in his own power." Jesus did not turn round and answer them as the sectarians would—"You are entirely mistaken, my kingdom will always be a spiritual kingdom; and you will be very much disappointed if you look for anything else." He virtually said —"Suffice it to say, it is not given to you Apostles to hold the keys of my kingdom in that day and age of the world, or even to know the time that I will do that work." "Well, Lord, what will you have us to do? As the Scriptures are more full upon that subject than almost any other, for kings and Prophets spoke of little else, and you will not tell us of that, but reserve it for some other people, and to be known at some other time, which we are not to know, what is it you would have us to do?" "Simply be witnesses of me in Jerusalem, Samaria, and in the uttermost parts of the earth. Baptize the people, if they will repent, after you have taught them to believe in me, their eternal King and great High Priest, who rose from the dead, and ascended up on high in your presence, to reign in heaven, and eventually upon the earth. Go and tell the people that, and let them repent, and turn to me with full purpose of heart, and know that I am the law, and the way, and the truth; and if they shall keep my words, they shall have eternal life; and if they do not, they shall remain in condemnation. If they hear you, they hear me; and if they receive you, they receive me; and if they receive me, they receive him that sent me; and if they reject you, they reject me. And whatsoever they do to you, it is the same as though they did it to me. You are my ambassadors, my representatives, my ministers, and if they do good to you, it is the same as though they did it to me. If they discard you, and believe not your words, and withhold their hands from helping you to carry out the principles of truth, it is the same as though they did it unto me." "But, master, how shall we establish a *standard* of government, and peace, so as to maintain these principles?" "*You cannot do it.*" Did Jesus Christ and his Apostles say these things in so many words? No. But in words that amounted to the same thing. Says he—"The time cometh, that whosoever killeth you will think that he doeth God service." And unto Peter, the head of the Apostles, Jesus said, speaking of the death Peter should die—"When thou shall be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Jesus told his servants they would be scourged from city to city, and from place to place, and from synagogue to synagogue, and be overcome, for another power would rise different from the kingdom of God, and it should make war with them, and overcome them, and be drunken with the blood of the

Saints, and hold dominion over all the kings of the earth, over every tribe and tongue and people, until the words of God should be fulfilled; therefore they were not to think to gather the people, to establish a kingdom or government on the earth, *for they could not do it*. There was another power to rise, that would put their power down, and bear rule over all nations, and all nations would be deceived by it.

Now you take the instructions of the Apostles to the Saints in former days, and the manifestations of the Lord to the last of the Twelve while he was on the Isle of Patmos, and see if they do not amount to the above.

Well, then, give us a dispensation like the one they had, one fitted to the New Testament; and it is simply to run through the world, and witness of the manifestations of the Lord of life and glory in the flesh, and his resurrection from the dead; to call upon the people to repent and be baptized, and give them the first principles of the Gospel, and prepare them to reign in yonder world of glory, so far as they could by being faithful through the Gospel; and as fast as they were baptized, say to them, "You may expect to be killed, and if you are not willing to lay down your life, do not put your name among us, nor be baptized at all, for the wicked will make war with the Saints and overcome them." To repent, and be baptized, and receive the Gospel for the remission of sins, be killed and go home to glory, was the Gospel the ancient Apostles preached. I say, if we had a dispensation precisely like that which Peter and the rest of the former-day Apostles had, that is just as far as we could carry it. Where is the place where we could build up the kingdom of God? No where. If you lived in Rome (and Rome was the world), and submitted to its butcheries, until the words of God should be fulfilled, you would be slain and go into yonder world.

Hence the kingdom of God had to be set up twice, once in the days of Peter, wherein those who obeyed the Gospel ordinances had to submit to the Roman power and be killed. After they are killed, and the Priesthood is taken from the earth, and the keys of it are gone from the earth also, or hid up, so that no body holds them, and all nations are deceived, as it was written by the Revelator John, by this ruling power, which is nothing more nor less than Rome, for that was the world then known—after all this, when the time comes for the word of God to be fulfilled, and for a standard to be set up, what does this book, the Bible, say? What does Jesus Christ himself say? "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear;" and he goes on to say that when you shall see these things come to pass, then know that the kingdom of God is at hand.

The Millerites mistook it, and thought it meant, then know that the kingdom of the Lord Jesus Christ is just at the door. A great many have been mistaken on this subject, among Christian communities, so called. But if they had searched diligently to know, they would not have taken the second advent of Messiah, and put it in the place of his kingdom, to be at hand when you see the signs begin to take place; then "know ye, that the kingdom of God is nigh at hand."

Now it is evident that the kingdom of God was to be set up twice—at two distinct times, or else the whole matter is a mistake from the beginning to the end, because John the Baptist said it was at hand in his day, Jesus Christ said the same, the Apostles and Seventies said, in their days, that it

was right at the door. And then Jesus Christ predicted a whole string of events, including the destruction of Jerusalem, and the dispersion of the Jews. He then predicted signs that were to be seen in the sun, moon, and stars, and said, lo! "the kingdom of God is nigh at hand." Just as sure as the sun shines, the kingdom had to be set up twice, or there is no meaning to the Book, and the last, too, at the time the Millerites and others have set for the personal appearance of the Saviour.

The Lord, in speaking to his Apostles, said, "It is not given for you to know the times or the seasons, which the Father hath put in his own power." What would he say to the Apostles in the last days? He would say quite the reverse of this—"To you it is given to know the times and the seasons, because you are the very men to do that work, but my old Apostles were only to bear witness of me to the world. As the received traditions and religion of the world were at war with the principle of the resurrection presented in my body, I required my ancient Apostles to bear witness of it in Jerusalem and Samaria, and to the uttermost parts of the earth, wherever they could find followers. But I now will raise up you and other men, and ordain you, and cause keys of power to be committed to you, as in days of old, in the same Gospel ordinances and spirit; but when they come, you will not be required to fulfil any such thing as my servants did anciently, which was, to bear witness, preach repentance, baptize the people, and be killed. You will know the times and the seasons, which the Father put in His own power, and which my other Apostles could not know, and then go to work with your mights and fulfil it."

Hence the gathering of the Saints; the organization of the kingdom of God, religiously and politically, if you will; the revelation of the law of God, and the new and everlasting covenant made to Abraham of old and his seed, which has never been altered by the Lord, only lost to the people. Paul said that the law given upon Mount Sinai, four hundred and thirty years after that covenant was made, might not disannul it. Jesus Christ was that man spoken of when God said, "In thee and in thy seed shall all nations of the earth be blessed." Thus, Paul and Jesus, in so many words, confirmed the covenant made with Abraham, that neither the law of Moses nor Jesus Christ ever disannulled. What was it? A great many things, but the principal thing was, "I will greatly multiply thy seed;" in short, a law was given him by which he and his posterity should be regulated and governed, with regard to matrimony and posterity.

Now, then, to restore the new and everlasting covenant made with Abraham, and not disannulled by Moses, the Prophets, Jesus Christ, and the Apostles; to restore an organization of principles, of law; a development that would make a standard to regulate families, households, and kingdoms in every respect; that would be to fulfil the words of Isaiah, where he says, I will "set up my standard to the people;" then I will gather you. Going to work to gather them to a standard set up by modern professors would be nonsense, for it would not chime in with the law that governed Abraham and his family matters, when he and a great many others should come together and sit down in the kingdom of God. Such a standard would be lame in some points.

If I were a Jew, you might cry to me and preach to me until doomsday, and then take a sword, and hold it over me to sever my head from my body, but I should say, "I will not move one step to the *standard that is not Abraham's*, nor from the everlasting covenant in

which my fathers Abraham, Isaac, and Jacob, and all the holy Prophets will come and sit down in the presence of God, upon the same principles with their modern children. I am a Jew, and my hope is in the covenants of the fathers. If you nations who are not numbered in that covenant wish to be blessed, it must be in that covenant, and in no other way; and you cannot bring me any other standard that is a lawful one. You may teach me Christianity, as you call it; you may try to govern me by a republican government, as you call it; and ten thousand other things; but when you have taught them all to me, neither for your fire, your sword, your government, your religion, your threats, nor anything else will I ever embrace any other system but the standard, the covenant, in which all my nation, all the Ten Tribes and the scattered remnants can be blessed; a covenant that will look them up, with all the Gentile world; and raise all the ancients from the dead, and by which all can sit down together in the same kingdom, and be governed by the same principles, covenants, laws, and ordinances for ever." That is the stubbornness I should have in my nature, if I were a Jew. And the blood that flows quick through my veins tells me I am not one whit behind the Jew; it tells me I am of the seed of Abraham, Isaac, and Jacob; therefore I am just about as hard as they are to believe in anything but a full and complete *standard*, a development of that system which will organize me and my house, and all the people, whether Jew or Gentile, that will embrace it, in all the world, if they will repent. I read it, in so many words of the good old Prophet, that "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." I would say to king Agrippa, if he were here to-day, "Believest thou the Prophets?" If the world would believe, then, the whole of their kingcraft, and priestcraft, and confused systems would soon pass away, and the covenant made with Abraham, Isaac, and Jacob, and to which the Prophets, Jesus, and the Apostles looked forward, would be established.

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Is it a system of government, to organize and gather the people? Yes, a people that will not have their heads cut off any more by that government that has deceived the whole world, and drunk the blood of the Saints of the Most High. It is a kingdom that the wicked will not be permitted again to possess or destroy. How shall we look for it? It will be one of the smallest of governments upon this earth, to which a grain of mustard seed is brought as a comparison. When we see the signs in the sun, moon, and stars, and among different nations, it proves that the kingdom of God is nigh at hand; we may then begin to look around for it. We must not look to Russia, or to England, to become this kingdom, but to the smallest of the governments in this world, one so small that it is compared to a grain of mustard seed. Where must we look for it? In the very spot where it has room to grow, and in its smallness be overshadowed with weeds and plants of other kinds; so we must look for its organization, establishment, and development in some country where that little few compose the majority, and should rule. Now with these great characteristics, and plain directions, which any man can gather from the Bible, we need not look to any other place where we may find this kingdom. Then among the Saints right here, where they compose the majority, where there is not another larger government, where they are hemmed in with mountains, and can establish peace, and a kingdom,

and a government, and a law. "Well," says one, "you are a republican government; how does that chime in with the word kingdom?" It matters not as to the outward name, whether it takes the name of republic or kingdom, or this, that, or the other; it is not the name that does the business. We call England a monarchy, because its Presidency perpetually comes from one line, it is hereditary. We call the United States a republican government, because they put in a man to rule, and put him out once in four years. I have been in both countries, and lived and acted more or less under the two governments. I went to England with a good deal of prejudice; for I was brought up to believe that a republican government was the only good government in the world, and the British were made to be killed off. When my brother Orson began to speak at all, the first word which I can remember he ever said, was—"*Why, dad's gone to shoot the British.*" So I must have gone there more or less prejudiced against that government. What is the fact, against all these prejudices of early life? It is, that government is tolerably good in both countries. The United States have the best institutions of the two, but I tell you, if they had carried them out better for us, we might have been here, not so poor as we are to-day. I like England the better of the two; not because her institutions are better, but because they are carried out better. A government well carried out is better than any other form of government not carried out. You may spread your forms on paper, but paper will lie a long time before it will take off a man's head for breaking the law.

Here we are, and, thank God for it, a small government, you may call it a republican government, or what you please; but the spirit, and Gospel, and law, and principles of union are here, and nobody can help it. There is no law against unity, against being baptized, against receiving the administration of angels, or the keys of the Apostleship, against laying hands on others that men may be filled with the Holy Ghost. There is no law against these things, thank God. This makes us united, it makes us do our duty, and remain in the spirit of oneness and in faith, operating diligently upon the principles developed by revelation upon revelation, and precept upon precept, and law upon law, and truth upon truth. We find ourselves a government organized upon these great principles, and a government in peace. This government has to maintain its character, and become a *standard*, having developed in it every principle for the salvation of the living and the dead; to hold the keys of the Priesthood that bear rule in heaven, on earth, and in hell, and maintain a people built upon it, which is all necessary in order to become a standard. To this the Ten Tribes will look, to this will look the scattered remnants that are aware of the promise to Abraham, that in his seed, and not in some other Priesthood and lineage, shall all the nations and people of the earth be blessed. Where should they look, if *we* were to be scattered abroad, if *we* should come to a standstill, and stick our stakes, and say to the Almighty and to His servants—"*We* will do this, and that, and that is what we will not do, but we will go our own way?" Suppose now the spirit of prophecy should descend upon the Ten Tribes of Israel, and they smite the mountains of ice by the word of God, and the mountains flow down, and their Prophets travel abroad to search the world through, for they have seen the signs in the heavens, and they feel like the wise men of the east as they inquired for the Saviour; suppose the Ten Tribes come and inquire—"Where is the Temple of God, for we have

seen the signs in the heavens; where shall we find it?" and we were to scatter and divide, and lose the Spirit of God, and become sectarians, or something worse; the Ten Tribes would then have to search with a lighted candle, and could not find the Temple here, and I defy them to find it anywhere else.

"Now, then, brother Pratt, we have embraced all this good Gospel, which you tell about. We have been baptized, we have come into the new and everlasting covenant, we are one, our sins are forgiven us, and we have received a portion of the Holy Ghost." Having availed ourselves of all these things, what we are, as individuals, we have gained together as number one and two, and all are justified together, and the common interests of the kingdom are carried out. Some may say, "There are warmer climates than this, why not go to them, and accommodate ourselves better than we can here? Besides that, there are places where men get more gold and silver, and can buy sugar, fruit, &c., where wood is plentiful, and where the country presents more beautiful scenery, and is more like Paradise than this place is; the whole earth is before us, why can we not go and possess it where we please? Why can we not go and serve ourselves awhile, and let the kingdom of God take care of itself, or let these good, pious Elders and Apostles that are so attached to it, take care of it?" If it is right for you to set your minds upon warmer climates, upon more convenient timber, and upon making money, then it is right for every one of us to do the same. If it is right for you, it is right for our President, and his Council, and the Twelve, and everybody else. If each person should get his own way, go to where the climate will suit him best, where there are a market and all other conveniences, I want to know, then, where the kingdom of God is? What worldly government could you live under, as the kingdom of God, when you had satisfied these desires? Just point your finger to the place, on this wide earth, where there is any better climate than this, any better market than this, where the staple necessaries and conveniencies of life exist in greater abundance than they do here. Point your finger to such a place, and convince me by mathematical demonstration that this people can live there, and be a majority there, and reign there, and maintain the kingdom of God there, and I am not sure but I will go with you, and, I believe, the President will, and I think the Lord would be pleased with it. If we had such a place, and could go and enjoy it, who cares? The less time it will take to get a living, the more time we shall have to attend to the teaching of others, and the more convenience to gather them to it. I do not know that the Lord would have any objection to it, if you could name such a place.

What kind of a government is there out yonder, west of us? The very scum floods out of the United States into that goodly land, that golden country; there is a concentration of jargon, ignorance, folly, corruption, and abomination, all gathered together in one focus, and then corrupting itself after being made of corruption. A Saint of God might put all the advantages of climate, timber, soil, trade, and money together in the world, and he could not live under that government. Why did you not stop in Rome, and serve God there? You were in a fine country, a salubrious climate, the timber was handy, and you possessed a delightful situation. Why? Because the Apostles could not live under the Roman Government without being killed; and how could you do it without sharing the same fate? If you did live in Rome, you cannot say that the government

is according to the covenant made with Abraham, Isaac, and Jacob. Why not stay in England? It is a fine climate, and, in many respects, it has a good soil, with trade, and plenty of coal for fuel. Why not stay in the United States, where you can get sugar for three cents. per pound? Why did you ever leave your countries, your native homes, to come here? Look at these snow-clad mountains, and naked plains—look at the scarcity of timber, and the difficulty of travelling such a distance to get here, and so far from any market. Bless your soul, you will not find conveniencies in the world, anywhere, handier than they are here! Why not stay where you were? "Why," you say, "I thought I should get a little instruction here, that I could not get anywhere else; but, having got that instruction, I thought to enjoy it, and go where I pleased." My view of the subject is this—to gather, and stay gathered, to be organized into the government of God, and call it what you please as to name. They used the word kingdom in ancient times, meaning nothing more nor less than government. We should stay gathered, and count one in schools, in meetings, in paying tithing, in paying taxes, in acting our part as members of the community; count one when men are needed, if necessary, to go against the savages; count one in influence, in beauty, in spirit, in faith, and in works; to build Temples, to attend to the ordinances, and administer to the living and the dead, and set an example worthy of imitation. What would a million of people do if they were all doing this, under one covenant, being actuated by the same spirit, baptized by one baptism? They would be a million of that faith, a million of that spirit, a million of that light and truth, a million possessing the very powers of peace, and heaven, and Zion in their bosoms. What would they do? Why, the world itself would see their light. Like a lighted candle on a candlestick, it could not be hid. Do you want riches? This is gold, it is silver, it is clothing, it is bone, it is sinew, it is industry and power. It will come flowing to you like a flowing stream. Your Apostles and your First Presidency, instead of being perplexed with the cares of this world, as to how to plow their fields, or build their cabins, would not have time scarcely to go out of yonder temple to get their breakfast, if we had the temple built. To a people thus consolidated, nations of the earth would come. The kings and queens, and governors and rulers, and a great many of the house of Israel, and people of influence and power out of all nations, would come. They would say, "The Lord is there, the power of God is there;" and if they had any money they would make a deposit of it there, for the nations would be breaking up, and the people would want to escape with their life from war, and distress of nations. The people would say, "There is where we will go to find safety, for there the inhabitants live in union, they have the light of eternal truth, while other people are in darkness and ignorance without measure. Those happy people know how to unite and defend themselves: it is not their numbers that constitute their strength, but it is their union, and, of course, their numbers have an influence."

If one man is mighty, there are more mighty. If a man wants the riches of time and eternity, let him have a good government, education, and the laws of heaven to bring up his children in the right way. He never will get rich as fast as he would if he co-operated with the kingdom of God. You know when anything is wanted of me, I am on hand all the time, though there would not be a man you could hire. Men will go to

California, to the States, or anywhere else, but you could not get them to do it ordinarily without hiring them. But if you appoint them to take a mission without purse or scrip, the same as an angel, they will go to hell, if the Lord will give them a mission there, and be mighty glad to get back as soon as they have done it.

I have detained you too long. May the Lord bless you. Amen.

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## WHERE THE WICKED GO—CONTINUAL OPPOSITION TO AND PREJUDICE AGAINST THE TRUTH—THE JUDGES AND THE DELEGATE OF UTAH—THE SPIRIT OF GOD AND THE SPIRIT OF THE WORLD—POTENCY OF THE GOSPEL.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 19, 1853.

I do not feel like making a military or a political speech on the present occasion; but I wish to say a few words in reference to some of the items that have occupied the tongue and the lips of so many of this community.

The expression, "Old Zechariah Taylor is dead and in hell, and I am glad of it," which the returning officers, in their Report, alleged was said by me, I do not know that I ever thought of, until I heard Brocchus himself mention it on the stand in the Old Bowery. When *he* made the statement there, I simply bore testimony to the truth of it. But until then, I do not know that it ever came into my mind whether Taylor was in hell or not, any more than it did that any other wicked man was there. I suppose he is where all the ignorant wicked are gone, and where they will continue to go. The Bible declares that the Lord Almighty turns the wicked into hell, with all the nations that forget God. But I did not suppose that Zechariah Taylor could be classed with those that forget God, for he never knew anything about Him. I am confident that such a thing was never mentioned by me.

When wicked men die—Zechariah Taylor, or any other wicked man, *they go to hell.* This has been explained to a congregation in this hall by Elder Hyde, and also in the *Frontier Guardian.* If as good a man as Jesus Christ went to hell, we may well expect that a wicked and ungodly man will go there to atone for his sins. Enough upon that matter: suffice it to say, that all, when they die, go somewhere; and if the people want to know particularly where they are going when they die, let them read the Bible and learn. As for this people, as for the disturbances and Reports of the returned judges, as for the say so of one nation, and all the

nations upon the earth, I am entirely unconcerned; but I hope one thing concerning this people and kingdom of God which are established upon the earth, that they will turn neither to the right nor to the left, but maintain continually a steady and unslackened pace to build up the cause of truth. Let small men or large men, officers of state or citizens, kings or beggars, say or do what they please, it is all the same to the Almighty. The king upon his throne, the president in his chair, the judges upon the bench, and the beggar in the street, are all overruled in their actions by the Almighty God of heaven and earth. Who can successfully fight against Him? All persons who are acquainted with this kingdom, who knew Joseph Smith from his boyhood, from the time the Lord revealed to him where the plates containing the matter in the Book of Mormon were deposited, from the time the first revelation was given to him, and as far back as he was known, in anywise whatever, as a person professing to have received a visitation from heaven—all must know that as much priestcraft as was then within the circle of the knowledge of Joseph Smith, jun., he had to bear on his back, and to lift from time to time. On the other hand, as his name spread abroad, and the principles of the Gospel began to be more extensively taught, in the same proportion he had more to bear. The Lord began to raise him up, and endow him with wisdom and power that astonished both his friends and his foes. Did Joseph rise? He did. Did his influence grow and spread far and wide? It did. Under what circumstances? Why, with all the influence and power that could possibly be arrayed against him, by priests and people, by doctors and lawyers, judges and juries, backed up by the whole mass of the wicked world. All this he had to raise up, and carry with him.

If anything oppose the progress of this great work, if any person, whether great or small, should stand in the way of it, do you suppose it will stop? Do you think the great car will stay in its onward progress, because some infernal scoundrel stands on the track? *No;* but the wheels will roll over him, and crush him, until, like the pig brother Bernhisel spoke of, he will "die all over."

I admit it is hard for our Elders, for our brethren that are abroad, when anything of a transverse nature occurs in the midst of this people, especially in our present organization. It is hard for our Elders to meet with interruptions in their course, to meet with, and have to combat, the prejudices of the people. But who causes prejudice against this people? Do they cause it themselves? No. It is the wicked. They court it, and nourish and cherish it; they suck it in like the infant child the mother's milk, they love it, they languish for it; it is their food, it is their life. Why do they love it? Because it is falsehood.

Do the righteous of this people cause persecution to come upon themselves? No. Do the principles of the Gospel create prejudice and persecution against them? No. But it is the disposition of the wicked to oppose the principles of truth and righteousness, which cause it.

When the officers returned from this territory to the States, did we send them away? *We did not.* But I will tell you what I did, and what I will do again—I did chastise the mean ruffian, the poor miserable creature, who came here by the name of Brocchus, when he arose before this people to preach to them, and tell them of meanness which he supposed they were guilty of, and traduce their character. But they bore the insult like Saints of God. It is true, as it is said in the Report of these officers, if I had

crooked my little finger, he would have been used up, but I did not bend it. If I had, the sisters alone felt indignant enough to have chopped him in pieces. I did not, however, do it, but suffered him to fill up the measure of his shame and iniquity until his cup is running over. He was not hurt in the least.

With regard to the four different Reports of those judges, which were in existence at the same time, brother Bernhisel seems to wonder how they came. I know how they came. Some friends of those judges, thinking they could better the matter for them, were the authors of those extra Reports. But those friends found that the Reports did not answer their expectations, and those officers themselves would not acknowledge who wrote them. In this instance, they over-shot their mark, and foiled, in a signal manner, their own purposes.

There is one circumstance the doctor did not relate, which is worthy of notice. Secretary Harris stated that he did sign Doctor Bernhisel's certificate, but that he was intimidated by Governor Young, and dare not but do it. How could this be, when no person knew about this signing, but the doctor and Harris? Thus every man that operates against the truth, will forestall himself, and be confounded by his own arguments and operations in every movement and act that he shall perform; it will all work to his own injury and disgrace. Every man that comes to impose upon this people, no matter by whom they are sent, or who they are that are sent, lay the axe at the root of the tree to kill themselves. I will do as I said I would, last Conference. Apostates, or men who never made any profession of religion, had better be careful how they come here, lest I should bend my little finger.

If the congregation wish to know if we are well situated for territorial officers at the present time, I will say, for their information, I believe we are. I will speak for this people, and say, we cannot be situated better in that respect than we are at the present time, so far as we know. One of our judges, Judge Shaver, has been here through the winter, and, as far as he is known, he is a straightforward, judicious, upright man, and a good adjudicator in the law. This I believe, and so do others who are acquainted with his acts. He cannot be beaten among Jews or Gentiles. He and Judge Reid, who has lately arrived, I believe will do the best they can, and all is right. They have not come here with the impression that we are going to send them as our delegates to Washington, as others did, so they are not disappointed. As far as I know, we are just as well situated in this respect as we need ask to be.

I have no fears whatever of Franklin Pierce excusing me from office, and saying that another man shall be the Governor of this territory. At the beginning of our settlements here, when we sent Almon W. Babbit to Washington with our Constitution for a State Government, and to ask leave to adopt it, he requested that I should not sign my name to it as Governor; "for," said he, "if you do, it will thwart all your plans." I said, "*My name will go as it is in that document, and stay there from this time henceforth and for ever.* Now," I continued, "if you do not believe it, you may go to Washington, and give those papers to Doctor Bernhisel, and operate against him, and against our getting a State Government, and you cannot hinder it, I will be Governor still, after you have done every thing you possibly can to prevent it."

We have got a Territorial Government, and I am and will be Governor, *and no power can hinder it, until the Lord Almighty says, "Brigham, you need not be Governor any longer;"*

and then I am willing to yield to another Governor. I have told you the truth about that. I entertain no concern about it, or about the changing of any of our other officers; we are well enough off in this respect at present.

It came into my mind when brother Bernhisel was speaking, and the same thing strikes me now, that is, inasmuch as he has done first-rate, as our delegate in Washington, to move that we send him again next season, though it is the Sabbath Day. I understand these things, and say as other people say, "*We are Mormons.*" We do things that are necessary to be done, when the time comes for us to do them. If we wish to make political speeches, and it is necessary, for the best interest of the cause and kingdom of God, to make them on the Sabbath, we do it. Now, suffer not your prejudices to hurt you, do not suffer this to try you, nor be tempted in consequence of it, nor think we are wandering out of the way, for it is all embraced in our religion, from first to last.

Brother Kimball has seconded the motion, that Doctor Bernhisel be sent back to Washington, as our delegate. All who are in favour of it, raise your right hands. [More than two thousand hands were at once seen above the heads of the congregation.]

This has turned into a caucus meeting. It is all right. I would call for an opposite vote if I thought any person would vote. I will try it, however. [Not a single hand was raised in opposition.]

I will now say, not only to our delegate to Congress, but to the Elders who leave the body of the Church, that he thought that all the cats and kittens were let out of the bag when brother Pratt went back last fall, and published the Revelation concerning the plurality of wives: it was thought there was no other cat to let out. But allow me to tell you, Elders of Israel, and delegates to Congress, you may expect an eternity of cats, that have not yet escaped from the bag. Bless your souls, there is no end to them, for if there is not one thing, there will always be another.

Do you suppose that this people will ever see the day that they will rest in perfect security, in hopes of becoming like another people, nation, state, kingdom, or society? *They never will.* Christ and Satan never can be friends. Light and darkness will always remain opposites. The kingdom of God and the kingdom of Satan will always remain two kingdoms; and so long as they are, you will find from time to time that the citizens of Satan's kingdom will be telling you of cats that are ready to leap out of the bag, of something that is wonderful and alarming in its nature, as much so as the circumstance which brother Bernhisel touched at, which created a great excitement in Washington—that we had revolted from the parent Government, and hoisted the flag of our independence. I know how that report originated. The letter containing this startling intelligence, and purporting to have been received at California from this place, was written in Washington. After the originators had failed in their object, they supposed that nothing more would be said about it, but the whole of the United States believed the report to be true, and thought that all the citizens in Utah were rebels.

Do you understand the reason why such feelings exist against this people? Go to the United States, into Europe, or wherever you can come across men who have been in the midst of this people, and one will tell you that we are a poor, ignorant, deluded people; the next will tell you that we are the most industrious and intelligent people on the earth, and are destined to rise to eminence as a

nation, and spread, and continue to spread, until we revolutionize the whole earth. If you pass on to the third man, and inquire what he thinks of the "Mormons," he will say they are fools, duped and led astray by Joe Smith, who was a knave, a false Prophet, and a money digger. Why is all this? It is because there is a spirit in man. And when the Gospel of Jesus Christ is preached on the earth, and the kingdom of God is established, there is also a spirit in these things, and an Almighty spirit too. When these two spirits come in contact one with the other, the spirit of the Gospel reflects light upon the spirit which God has placed in man, and wakes him up to a consciousness of his true state, which makes him afraid he will be condemned, for he perceives at once that "Mormonism" is true. "*Our craft is in danger*," is the first thought that strikes the wicked and dishonest of mankind, when the light of truth shines upon them. Say they, "If these people called Latter-day Saints are correct in their views, the whole world must be wrong, and what will become of our time-honoured institutions, and of our influence, which we have swayed successfully over the minds of the people for ages. *This Mormonism must be put down*." So priestcraft presents a bold and extended front against the truth, and with this we have to contend, this is our deadliest foe.

Why should there be any more excitement when a public officer is chastised in Utah for publicly insulting a loyal people, than there would be if a similar occurrence transpired in Oregon, Minnesota, or any other territory? *It is because we are Latter-day Saints.* And let me tell you the Devil has put the whole world on the watch against us. It is impossible for us to make the least move without exciting, if not all the world, at least a considerable portion of it. They are excited at what we do, and, strange to relate, they are no less excited at what we do not do.

You will find that there will be cats and kittens leaping out of the bag continually. "*What can come next, I wonder!*" I do not know; but this I know, the Lord Almighty will not suffer the Saints, neither the world, to slumber upon their oars. *The time is past for them to fold their hands, and say, "Yet a little sleep, a little slumber, a little folding of the hands." This people will never see that day*, for the Lord will keep them on the alert all the time; they will continually have something to contend with to keep them from dropping to sleep, and it is no matter to me as to what means He may use to do it.

Inasmuch as we send brother Bernhisel back to Washington, I say to him, *Fear not their faces, nor their power*, for we are perfectly prepared to take all the nations of the earth on our back; they are there already, and we will round up our shoulders, and bear up the ponderous weight, carry the Gospel to the uttermost parts of the earth, gather Israel, redeem Zion, and continue our operations until we bind Satan, and the kingdoms of this world become the kingdom of our Lord and His Christ; and no power can hinder it.

I care not what may come, I will do the work the Lord has appointed unto me. You do the same, and fear not, for the Lord manages the helm of the ship of Zion; and on any other ship I do not wish to be. As I once said to Sydney Rigdon, our boat is an old snag boat, and has never been out of snag harbor, but it will root up the snags, run them down, split them up, and scatter them to the four winds. Our ship is the old ship of Zion. Nothing that runs foul of it can resist the shock and fire.

The hue and cry in the world about this people is—"What an awful set of people these Mormons are! Why,

they are a dreadful people!" What makes them so? "They are Mormons." And that is all the people can say about the matter.

Do you know what it is that scares the world? As I have already said, it is the Spirit of the Lord that is placed in man, and the reflection of light from it upon his spirit wakes up the sensibilities in him, and creates conviction. That Spirit, with the Gospel of Christ, interrupts the whole world in their common career, in every capacity of life. That Spirit does not chime in and harmonize with any earthly kingdom or government, either in their political or religious institutions; but it seems to put a check upon every thing, to throw into disorder the best laid plans of the wise and far-seeing among men; in short, it turns the whole current of earthly calculations back upon the world, and deluges it in the dark waters of confusion.

As this kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. He who supposes his house to be built upon a rock, and well calculated to withstand any test that may be applied to it, finds, when it is tried by the Gospel of the kingdom, that its foundation proves to be sand, and the whole fabric appears nothing in which a man may securely trust for salvation. One of the weakest of our Elders, I mean one of our boys, who is conversant with the Bible, is well qualified to instruct the learned priest, confound in Bible doctrine the greatest theologians upon the earth, and throw into confusion, and interrupt, and fill with contradictions and inconsistencies, their choicest theories.

Imagine to yourselves a learned doctor of divinity, securely surrounded with the bulwarks of his religious lore, pampered with the applause of thousands who hang on his skirts for religious instructions; he is satisfied that he knows and understands the Bible from the beginning to the end of it, and is capable of withstanding all creation upon Bible doctrine, and is as well skilled in theological researches as a man can be—imagine this great man sailing triumphantly over the sea of time, and the little unassuming bark, the boy, darts along, and strikes this proud hulk, this great, tremendous vessel, and pierces it through below the water mark; it begins to sink, and turns to make battle, but the little craft hits it on the keel and capsizes it, sinking it in shame and bitter disappointment. *Such will be the fate of all who will oppose the truth.*

The report of the Gospel of Jesus Christ terrifies the people, it goes forth with such gigantic strides. When this Church first commenced, I used to say to the people, "If you do not like my preaching, when I do the best I can, I cannot help it, but if you will let us alone, and suffer us peaceably to enjoy our religion, we shall enjoy ourselves better together, as friends, neighbors, and citizens. If you will come to my house, I will give you your dinner and your supper, I will treat you hospitably, as one friend ought to treat another; and when I come into your neighborhood, do the same to me, for, in pursuing this course, we shall feel much better than if we suffered a difference of opinion to make us enemies. I will tell you what we will do — we will preach the Gospel, and revolutionize the whole earth, that is, if you will let us alone, *but if you persecute us, we will do it quicker.*" This places the wicked in the same circumstances as the drunken man, who would fall down if he tried to stand, and fall if he tried to walk. So, if they will let us alone, we will evangelize the whole earth; and if they do not, we will do it the quicker.

How often, to all human appearance, has this kingdom been blotted out from the earth, but the Lord has put His hand over the people, and it has passed through, and come out two, three, and four times larger than before. Our enemies have kicked us and cuffed us, and driven us from pillar to post, and we have multiplied and increased the more, until we have become what we are this day, in possession of a territory with an appropriate government. Let them still continue to persecute us, and who cares? If they will let us alone, we will preach the Gospel to all nations, and gather Israel. If they continue to abuse us, we will overrun them entirely, until all shall be brought in subjection to the will of heaven.

Do not be afraid, whether you are at Washington or anywhere else, *for we will progress.* I say to brother Bernhisel and everybody else, Put your shoulders to the wheel, and do not go from this place with your hearts in your mouths, you that go to the nations, and be so faint that you have need to carry a bottle of camphor with you, but go like men of great hearts, and say, in the midst of your enemies—I stand here in the name of Him who sent me, and who has called me to defend the truth, which I am determined to do, whether I live or die.

God bless you all, brethren, in the name of Jesus Christ. Amen.

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## DISOBEDIENCE OF COUNSEL—THE INDIAN WAR THE RESULT OF THE SAME.

AN ADDRESS DELIVERED BY ELDER GEORGE A. SMITH, IN THE TABERNACLE, GREAT SALT LAKE CITY, AT THE GENERAL CONFERENCE, OCT. 7, 1853.

It is with pleasure that I have listened to the remarks of President Kimball. The sentiments he has advanced are true and just, and I am certain no person can have listened to them without having felt edified and instructed.

There is no doubt that a great proportion of the people who have been here in these valleys for years past, can bear witness to the counsel and instructions that have been given, for the preservation of the settlements, and the establishment of the stakes of Zion within the limits of these mountains. Perhaps those persons, when they see me arise to occupy the stand, will at once say within themselves, "We are going to hear something in relation to enlarging the new settlements, making entirely new ones, establishing iron works, or some other thing of that nature, to draw our feelings out of the channel they have run in," for it is so really certain, that I have scarcely attended a single Conference since I have been in the Valley, without having something of this kind to present during the term of Conference. I think, however, for the last year, it has not been my lot to address an assembly in this place,

perhaps more than once or twice, and as I had been noted for short sermons and short prayers, my addresses have also been few. But although my voice has not been heard from *this* stand, I have not been silent, neither have I been idle.

I was appointed to preside over the affairs of the Church in the county of Utah. I have also made two trips annually through the southern portions of the territory, visiting all the Branches, taking considerable time and a great deal of interest in the affairs of Iron County, besides making as many missions to this place as were necessary, to obtain counsel, and acquire information to carry on the work entrusted to my charge.

Any man that knows the country, and is acquainted with the business that has been placed before me, will be aware, that, lazy as I might be, I have had plenty to occupy my thoughts, and to give me active exertion, at least for the past year, in the exercise of my ministry and calling.

I present myself before you, then, to offer a few reflections upon what I feel to be important for this Conference to consider for the safety, welfare, and protection of the Saints in the valleys of these mountains. I have been made familiar with the condition of our settlements south, and am aware somewhat of the condition of our settlements in other parts of the territory.

In the commencement of my remarks, I will say, that the people almost universally do not realize the importance of listening to the voice of God through His servant Brigham. My heart has been pained by the things that are past, when I have been travelling and laboring in different parts of the territory; it has been pained to see the carelessness and indifference with which the words of the Almighty, through His servant, have been received.

Numbers were counselled to go to Iron County, and make there a strong settlement, sufficiently so to enable the people to protect themselves, and establish iron works. Many started in that direction, and succeeded in making the distance of from thirty to seventy miles, and concluded they had travelled far enough on good land without settling upon it.

Last spring, when President Young made his visit through the settlements, the county of Utah was very flourishing in appearance. Many splendid farms had been opened, and men were living upon them with the same security and carelessness as heretofore the people have done in the State of New York, where they need not fear the attacks of hostile Indians. The President had previously counselled them to settle in forts, and not scatter asunder so as to render themselves in a state of helplessness in the case of attack by the red men. Forts had accordingly been surveyed, and cities had been surveyed, where the people could gather together and fortify themselves; yet the great mass, I may say, or, at any rate, all the wealthy portions of them, had selected good farms, and were building good buildings, and making improvements upon them, and were dwelling safely, scattered all over the valley; a great many of them had lately come from England, and different parts of the world, and were in a flourishing condition; cattle were increasing around them, corn was growing in abundance, and fruit and all things seemingly were beginning to flourish exceedingly.

On viewing this state of things, I said to myself, "Is this to be the order of things? Are the people going to prosper in this way, while in open violation of the counsels that have been given, namely, to gather into forts?" I knew that that state of affairs would not continue a great length of time, and can call the men

and women in every settlement to bear witness that I have publicly testified that that order of things could not remain; for when God has a Prophet on the earth, and that Prophet tells the people what to do, and they neglect to do it, they must suffer for it. I bear witness before you, this day, in the name of the Lord God of Israel, that no people can treat lightly the sayings of a Prophet of God, whom He places on the earth to direct His people, and prosper. I know it is impossible. I have borne this testimony to the settlements, in my preachings, when I have visited them. In reply, the folks would say, "There is no danger, brother Smith, if we do live in the country, upon our farms, for it is so unpleasant to live in town."

When President Young was going south last season, in one of the large meetings he addressed at Palmyra, in Utah County, he bore testimony, in the name of the Lord God of Israel, that if the people did not gather into cities and forts, and fortify themselves, they should be driven out of these mountains. If God had come down upon one of these mountains as He did upon Mount Sinai, and kicked up a tremendous thunder storm, I could not have been impressed with the truth of those remarks one particle more than I was on that occasion. I knew Brigham to be a Prophet of the Lord, and esteemed his words as the voice of God to the people.

I straightway commenced to encourage the people, and preached to them, and proposed laying out a fort for them, when they would perhaps turn round and say, "Really, brother Smith, do you think there is any danger?" I would say within myself, "Here are hundreds and thousands of brethren that have never been proved; they have never borne the heat and burden of the day, but they are picking up the fat valleys of Ephraim, and selecting good farms, and securing to themselves beautiful situations, and making splendid improvements, and living in peace, and eating of the fat of the land, and forgetting their God. Can this state of things remain?"

I went to every settlement, and attempted to encourage them to fort, but failed to accomplish anything towards getting them to obey the word of the Lord on this matter. Some of them said they would move into forts in the fall of the year.

Some time in the summer, however, a man, known in these mountains by the name of Walker, found that the people cared nothing about God, or the instructions of brother Brigham, and brother George A., so he said, "I wonder if you will mind me;" and in less than one solitary week, he had more than three hundred families on the move, houses were thrown down in every direction, and I presume one hundred thousand dollars' worth of property was wasted.

Had the people listened to the counsel of President Young, in the first place, and put their property in a proper place, it would have been protected. In the counties of Utah, Juab, and San Pete, the houses were vacated, and the Indians got into them, and shot the brethren, so they had to be entirely demolished, which rendered it necessary for great numbers to move into forts. This has been affected by brother Walker. That blood-thirsty Indian, in this matter, had more influence to make the Saints obey counsel than the Presidency of this Church had, and could actually kick up a bigger fuss in a few days than they could by simply telling the people the will of the Lord.

When God places a man on the earth to be His mouth, he says this or that is the law, and this is the thing for the people to obey. "Well, but," says one, "I cannot make as good a living in town as I can away out on a

farm, where I can keep a great many cattle." It appears probable to me, you might make more by going to parts of California, or Australia, than you can make even out on a farm in this country. If your object is to make as much earthly gain as possible, why not go where you can get the most of it? This business of having one hand in the golden honey-pots of heaven, and the other in the dark regions of hell, undertaking to serve both God and Mammon at once, will not answer.

Aside from the settlements in San Pete, I believe I have, more or less, been with nearly all the settlements south, and I have also visited the San Pete settlements two or three times, and I do know, that if the counsel and instructions of President Young could have been observed, it would have saved the people at least one hundred thousand dollars. And I do further know, to my satisfaction, that if the counsel of President Young had been observed, not one of the Saints would have lost his life by an Indian. I am certain of these facts; and yet occasionally some man falls a prey to some cruel savage, and whole villages have to be removed, and farms vacated, and tens of thousands of dollars' worth of damage is done all the time, because men will not live according to the instructions given to them by the Prophet of God. If you ask men to build in a fort, they will say, "It is a free country, and we can build where we please." I admit that a man is free to serve the devil if he thinks proper; but let me tell you, *it is the cheapest in the end to do right.*

There was no more necessity of having this Indian war than there is of our going out to kill the cattle on the plains of Jordan, and leave them for the wolves to devour. If we had taken the course that was marked out to us, and observed the advice given to us, all our past troubles would not have occurred. I know this language will hurt the feelings of a great many.

But I will talk about Iron County, as I am the "Iron Major;" I am advancing in the ranks. They used to say, in Utah, I was a pretty good sort of a fellow until I got to be a Colonel, and then I became more savage. Be this as it may, I do know, that if the people of Iron County had listened to the counsel given to them, they would have saved to themselves in that little settlement—not over eight hundred strong, not less than twenty-five thousand dollars, which they have actually lost, or I may more properly say, WASTED, in consequence of the disposition *to do as they pleased.* When we first went to Iron County, we went with the same instructions the people had in all the other settlements, and accordingly we laid out forts as well as we were capable of. We will admit that those efforts were not planned as well as they might have been, but they were planned as well as we knew how to plan them at the time. A considerable number of men went to work at building forts, and those who did so were subjected to very little loss. But almost every time I have visited any settlement in Iron County, from the time it first commenced, up to the present, and I have been through a great proportion of them, I have had from one to fifty applicants saying, "Brother Smith, may I not go further, this way or that way, to make me a farm? or, to the other place, to make me a ranch?" And so it would be almost continually—asking for privileges to do things that they knew were contrary to counsel. My answer would be, "Yes, of course, just as soon as the settlements are strong enough to secure to you protection; but it will not do to venture out, and separate far from each other, for two or three years. Until the settlements get strong, we must stay together, lest some evil influence should stir up the

Indians, and destroy our settlements entirely."

With all the influence I could use in those parts of the country, some of the brethren broke through and established several posts for cattle ranches, and commenced to open farms, but it was afterwards found necessary to gather these distant posts in, and those who were living on large farms, and erecting fine buildings, which either had to be removed away or entirely abandoned. All this trouble and loss of property could have been prevented, only for that reckless disposition—"*I want a little more liberty to go a little further off.*"

As I had the honor to preside over Provo, I take the liberty to talk about my own place, and tell its history, and I want all the new comers to profit by it. In the first place, there was a number of men wanted to go to Provo and make a settlement, and have a chance to fish in the waters, and trade with the Indians. They accordingly begged of the President to let them go in accordance with their wishes. He finally gave them the privilege of going there, if they would build a fort for their protection. They went, and made a beginning; they built something, but I never knew what it was. I have passed there, but not being very well acquainted with the science of fortification, nor with the science of topography, I never could find or frame a name for the thing which they built.

They then petitioned for the privilege of laying out a city with small lots, and living in the capacity of a town, as it is so much more convenient to live in a town than in a fort. The President gave them the privilege, because he was afraid, I presume, if he had not granted it to them, some of their own careless boys, or the Indians, would set their hay on fire and burn up the whole concern. They went to work and laid out a city. The President of that company is one of the most righteous men I ever was acquainted with; there is not a man living, I presume, would say any evil of him, and I am the last man to do it on any account; but he wanted to set an example, you know; for it is generally expected that Presidents and Bishops love to set an example to the flock of Christ; so he went off up the creek, and found a splendid piece of farming land. He took his cabin from the miserable huddle they meant for a fort, and put it on this piece of land, and said, "Now, you poor brethren, (if he did not say it, I always thought he did,) you stay in town, and I will remain here, and when I get rich I will remove into town, and build me a fine house, for these log cabins will not look well in town." Every man that wanted to get rich went up the creek to what we technically call "the Bishop's," and pretty much all the property went into the bushes, and there it remained until Walker spoke, and it was not a week after before this good President, and all who followed his brave example, came bundling into town, after he had put up a thing up the creek among the bushes, that I call one of the mysteries of the kingdom.

Now if that man had taken the good and wholesome advice that was given him, he would now have been well off, it would have been over two thousand dollars in his pocket, and so it is with all the balance of the people who have acted as he has. They have had to sacrifice all this property by taking their own way.

The Indian war is the result of our thinking we know better than our President, the result of following our own counsel instead of the counsel of Brigham Young. It has been the cause of almost all the loss of life and property that has been sustained from the Indians; that is, in

the southern departments. Understand me, I do not pretend to say anything about matters this side the Utah mountains, but I will tell you what I think: I think that all the forting I have seen in Great Salt Lake County—it is true I have not seen much of it, but the most of what I have seen amounts to nothing more than a humbug; and if ever an Indian war comes upon you, you will be no better off than the distant settlements, unless you make timely calculations for it beforehand, and make them right. Such a war will cost you nearly all you possess. I do not know that you will ever have one, but I should think, allowing me to judge, that you have one on your hands now. And if I had a family scattered out on any of these creeks, or living in any of these unfortified settlements, I should think it prudent for me to move them into the city, or into a fort, and do it the first thing I did. After the Indians have come and peeled your heads clean, murdered your wives, killed off your children, burnt your houses, and plundered your property, then you can move into forts, and it will be all right. That appears to me to be the kind of forting I can observe in the thinly settled parts of this county; in the cities the people are more wide awake.

I expect, brethren, I shall preach here again, if I live, and I shall probably preach about the Indian difficulties, about the Indian war, if they did say I was the biggest coward south of the Utah mountains, and that I dare not go out anywhere, not even for my cows, without my gun, and generally with somebody with me; and consequently, being so nervously afraid, I shall say to the new comers, especially if they want to be preserved and to save their property, and labour to preserve the lives of their families, they have got to take the counsel of President Young, and that is, to SETTLE IN FORTS—and have fortified cities; and not only to settle in forts and cities, but to go armed, and not be overtaken and murdered by the way, in the manner that some have been.

You might suppose, because I am so cowardly, that I am very anxious to kill the Indians; but no man ever heard me undertake to advocate the business of killing Indians, unless it was in self defence; and in no orders that I have issued (and I have issued a great many under different circumstances since the war commenced, being the "Iron Colonel,") have I ever given licence of this kind, but to act in defence of ourselves and property. For I do believe, if the people can be made to listen to President Young's counsel, we can close the war without bloodshed. I have believed it all the time, and I have acted upon it. With the exception of a few blood-thirsty individuals that may have to be punished for their crimes, the great body of the Indians that have been affected, can be brought to peace and duty, if the people themselves will observe their instructions.

I know not what my friends may think of me for talking as I have today; but I have expressed freely my candid sentiments, and I can express nothing else; at the same time I do not consider that the Indians have had any provocation in any shape or manner, to cause them to commence this war upon their friends. I believe it was commenced through the influence of some corrupt individuals who were fired with a desire for plunder; and that it never would have been commenced at all, if the people had all been in forts, as they ought to have been, notwithstanding this influence. But when the Indians saw property scattered all over the plains, thousands of cattle and horses, with grain and everything spread before them, in an unprotected condition, those that were evil minded among them coveted our property, and

thought we could not defend it. And sure enough we could not, for we have more property than we can defend, we have more cattle than we can take care of; Indians can steal from us all the time, and we cannot take care of that which God has given us, because we have so much of it; and for want of its being brought under a proper organization, it is badly scattered and exposed; and until we make proper provisions to take care of our stock, evil minded persons will plunder us.

If we had built our forts, established our corrals, and taken care of every thing we had, according to the instructions that all the new settlements received, this Indian war never would have commenced, because the Indians would have discovered there was no chance for plunder. They had no idea we would move into forts as we have done.

I advised one individual, before he built a house out on a farm, to build in the city. O no, he must have more room; and he built in one of the most dangerous positions in the mountains. By and by the Indians drove him in. I absolutely did know, if I let that man's house stand, his family would sooner or later be murdered, which might have occurred any day; so I issued an order for it to be removed. He durst not trust me to remove it, for fear I should break something; and don't you think the poor miserable fellow broke two joists in removing it himself, which did not appear so small a matter to him as it does to us. He lost considerable, because he would not build in a safe place. His house was situated in a position to completely command the mouth of a kanyon, and at the same time a more dangerous place did not exist in the district; the safety of the settlement actually required its removal.

There were several men wounded through leaving their houses and not throwing them down, for they became a barricade for the Indians; so I took upon me the responsibility of removing such dangerous places as would give shelter to our enemies, while they pierced us with their bullets.

Some men would tell me such a course was not strictly according to law. I told them I should save the lives of the people. And if they had not been gathered up, scores of men, women, and children would have been butchered before now.

I presume I have talked to you long enough. It is a matter I feel considerable about. I know men are careless, women are careless; and if there is not greater care taken, women will be carried away prisoners; and their children will be murdered, if they wander off carelessly and unprotected. I tell you, in a country like this, where women are scarce and hard to get, we have great need to take care of them, and not let the Indians have them.

Walker himself has teased me for a white wife; and if any of the sisters will volunteer to marry him, I believe I can close the war forthwith. I am certain, unless men take better care of their women, Walker may supply himself on a liberal scale, and without closing the war either.

In conclusion I will say, if any lady wishes to be Mrs. Walker, if she will report herself to me, I will agree to negociate the match.

# WEAKNESS AND IMPOTENCE OF MEN—CONDITION OF THE SAINTS—DEDICATION TO THE LORD—THE MILLENNIUM.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE OPENING OF THE NEW TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1852.

I rise to occupy a few moments of time this morning, as we have opened our Conference by the dedication prayer, for we will spend the remainder of the forenoon in speaking. I desire to offer my own reflections upon this interesting occasion, but whether they may be strictly appropriate or not, will, of course, be left for you to judge.

We have assembled together in this comfortable and commodious building in peace, and are we not led to exclaim who could have fathomed, who could have understood the ways of the Lord, which are higher than man's ways, as heaven is higher than the earth? We can now calmly reflect upon the experience of our past lives, and those minds that are opened to receive light and truth, that can behold the manifestations of the Lord, can at once see that He has done that which we could not have accomplished by our own power, and that directly behind (to all human appearance) a frowning Providence oftentimes are concealed the greatest blessings that mankind can desire. It teaches us to trust in the Lord, to have confidence in our God. It teaches us absolutely that we need never undertake to guide the ship of Zion, or dictate, by our own wisdom, to the kingdom of God on the earth. It teaches us definitely and emphatically that the Lord Almighty can do His own work, and no power of man can stay the potency of His wonder-working hand. Men may presume to dictate to the Lord; they come to naught, but His work moves steadily forward. Many who have left this Church have tried the experiment of building up the kingdom of God by their learning, saying, "When we have established our Church it will then be the kingdom of the Lord." They have laid their subtle plans, have marked out their ground, pointed out their own path, have firmly (as they supposed) set their stakes, commanding their proselytes not to turn to the right hand nor to the left, from the course marked out by them, but in every case has the Lord overthrown their plans, and thwarted all their designs. When the Lord works, no man can hinder, while those who feel willing to hearken to His words work with Him; and when He says, "Be still," they are subject; when He dictates, they cease to direct; when He directs, they are willing to do His commandments, He bestows blessings on their labors, His work prospers in their hands, His kingdom moves onward with a steady and unwavering progress, the honest in heart are blessed, and the whole is in a state of continual and rapid increase. Then let the world and the enemies of Christ and His kingdom that are upon earth and in hell, do their worst, it matters not, the work of the Lord is still onward and prosperous in His hands.

It is a great privilege which we enjoy this morning of assembling our-

selves together in this comfortable edifice, which has been erected in the short space of about four months, in the most inclement season of the year. We have now a commodious place in which we can worship the Lord, without the fear of being driven from our seats by wet and cold, or of standing exposed to the weather. I now say to my brethren, that I feel to dedicate myself and all I possess to the Lord, and constantly feel, with all I have, on the altar of sacrifice to the cause of my God.

A year ago this day, when the brethren were assembled to offer up their prayers, and to present business before the Conference, for the consideration of the people, and for the furtherance of the cause we have espoused, I recollect I was not able to sit up, being sick, but not discouraged. I had not fainted by the way, but my heart was as brave as it ever was in any moment of my life, yet I was not able to be in the assembly. I contemplated the situation of this people, and looked over our past history, considered our then present prospects and privileges in these peaceful valleys. My eyes were upon those who were faltering by the way or wandering after the things of this world, and I could not refrain from tracing their steps, as they were passing to the right and to the left after the perishing things of this life. I saw the afflictions of the people, and contemplated their past sufferings and present situation. As I mused, I said in my heart, "As soon as I am able to speak to the people, I will unfold to them my thoughts and feelings, and tell them that in the midst of all the afflictions and checquered scenes through which the Saints have passed—their joys and their toils, their sufferings and their comforts, their fears and their faith, I have never seen them as comfortable as they are now. I shall say to the brethren, Come, let us build a house that we may enter within its walls, and there offer our prayers and thanksgivings before the Lord, and worship Him as long as we please, without the fear of being driven home with storms of wind, rain, and snow." I said, "If the Lord blesses me with life and health, I shall put forth my hand to rear an edifice, in which the people can comfortably assemble, as large as we can build at present, and dedicate it to the Lord, that the people may say in their heart, Let us go up to the house of the Lord to worship." I saw that when we should obtain this commodious building, some would wish to be excused from engaging in the pleasing duty of worshipping here, and say, "My cattle, my farm, or my business will be forsaken, I must take care of my family, for the Lord gave them to me to take care of;" or, "I must attend to my affairs here and there, and I cannot therefore stay to worship the Lord." I say to such, Go! but as for me, though all the world should sink into oblivion, I will go up to worship the Lord.

These were my feelings a year ago, and they are the same to-day. I dedicate myself, my family, and my substance anew unto the Lord, they are not mine, I am not my own creator, nor the producer of anything I possess; I did not originate one atom of it. Let the world and its cares go! The Lord Almighty, who made it, is able to take care of it, and He may do with it what He pleases; but He has commanded me to worship Him, which is one of the greatest privileges that could be conferred upon man.

How long shall we stay here? I answer, as long as I please. Brethren and sisters, cast from you the love of the world, and let it have no dominion over you. There are a many who delight in the good things of this earth —in gold and silver, in carriages and horses, in houses and splendid furniture, in costly clothing, in orchards

and gardens, in vineyards and fields, and extended possessions. These things, compared with eternal riches, are nothing, though in their place they are good. You may say, "If we live, we must eat, drink, and wear clothing;" and, "He that provideth not for his own household, has denied the faith, and is worse than an infidel;" numberless arguments of this kind will present themselves to the minds of the people, to call them away from the line of their duty, when they know it is their privilege to dedicate themselves, their families, and all they possess to the Lord. How quick is the enemy, how ready to present something of an opposite nature to what is right before them! You know the mental and physical weakness of man, so common to mortality, and which the enemy is so ready to turn against you, to his own advantage. You think that your business needs your continual and undivided attention, that you must attend to this, or to that, before you can dedicate yourselves and families to the Lord. There may perhaps be some few here this morning who feel they ought to be plowing, fencing, building, or attending to some minor affair, and cannot possibly spend time to remain at the Conference. If you will hearken to the counsel of your humble servant, you will say to the fields, the flocks, and the herds, to the gold and the silver, to the goods and chattels, to the tenements and the possessions, and to all the world—Stand aside, get away from my thoughts, for I am going up to worship the Lord. Let it all go by the board, brethren, and who cares? I do not. Your oxen and horses will not live for ever, they will die occasionally; and sometimes we are deprived by death of our children, and other members of our families. I say, let the dead bury the dead, let the corn and the wheat, and all other things, take care of themselves, but let us dedicate ourselves, our families, our substance, our time, our talents, and everything we have upon the face of this world, with all that will hereafter be entrusted to us, to the Lord our God; let the whole be devoted to the building up of His kingdom upon the earth, and whether you are called here or there, it makes no matter; but this morning let every heart be humble, watchful, and prayerful, dedicating themselves unto the Lord.

This people have passed through scenes of deep sorrow and affliction, but they are now in comfortable circumstances. They have been miserably poor, but they are now, I may say, in comparative wealth. We have been sick, now we are well. We have been tormented, now we are comforted. We have been afflicted by our enemies, but we are now far from them. You pause, and ask, how long will it be so? I answer, so long as you and I serve the Lord with all our hearts, just so long shall we be free from our enemies.

We have now a comfortable habitation to meet in, and we enjoy the privilege of assembling here in peace. How has it been in by-gone years? Look back six, seven, eight, ten, or twelve years ago, or to the year 1830, when the Church of Jesus Christ of Latter-day Saints was organized with six members—which is twenty-two years ago this day, and can you tell me of a year, of six months, or of three months that Joseph was not hunted like the deer upon the mountains, by sheriffs with writs in their hands to drag him from us to prison; when he and his brethren were not menaced with bloodthirsty mobs, until this people assembled in the peaceful valleys of the mountains? Who troubles them now? No person who fears God, who serves the King, the Lord of Hosts; and none who are willing to love our Father in heaven supremely—above all things else upon the face of this earth, or in eternity, will be found

persecuting even an idolater, to say nothing of the Saints of the Most High.

Let us now seek with greater diligence to build up the kingdom of heaven, and establish righteousness; seek to magnify the Lord God, and sanctify our own hearts; establish peace on earth, destroy every root of bitterness from among the people, and cease from this moment to find fault with any brother or sister, even though they do wrong, for the Lord will apply the chastening rod to them if they need it. We serve our children so; if we consider they need chastening, we chastise them, but we do not thereby hate them. If it is necessary, we will correct their faults. But should we contend with them? By no means.

Are those who have assembled here this morning prepared to make a covenant with themselves that they will cease from all evil practices, from all evil speaking, and from all evil thinking, and say from this very morning, I will never do another evil as long as I live, the Lord being my helper? I will do all the good I can, and prepare for the coming of the son of man? To this end I wish we should dedicate our hearts, our affections, and our whole life to the cause of God on the earth.

I do not feel like preaching a discourse upon any particular subject; but of urging the necessity of the brethren and sisters absolutely coming to this determination this morning, and dedicating themselves and all they have to the Lord from this time henceforth. Can we come to this conclusion, to firmly, faithfully, and unitedly enter into a covenant with ourselves, saying, I am for the Lord and none else; from this time henceforth, I will do the will of my Father who is in the heavens, who has called me to minister the fulness of the Gospel, and to share the glory that is prepared for the righteous; I will be like clay in the hands of the potter, that He may mould and fashion me as seemeth Him good; and if He will make known to me His will, mine shall bow to it, my affections shall be placed upon eternal things, and shall not rest upon the fading, transitory objects of time and sense? Can we make this covenant with ourselves this morning. Not only to *say* we dedicate this house and ourselves, our flocks, herds, families, and possessions, to the Lord, but actually perform the work, dedicating our affections to His service. If our affections are won and wholly dedicated to His cause, we have then obtained the victory.

Perhaps we may find one here and there who will say, "I cannot do this, I may say it with my lips, but to feel it in my heart, the case is hard; I am poor and needy, and desire to go to the gold mines to obtain something to help myself, by speculating upon the Gentiles, and thus get me a good farm and team, with which to get out of this thraldom and difficulty; my mind is so perplexed, I cannot say my affections are fully dedicated to the Lord my God." What is to be done in such a case? I know what I would do, for I have experience in these matters—I would call upon the Bishop, and make known to him my distress. There are many who in these words complain, and say they are so poor they cannot pay their tithing; say they, "I have only got three horses and two yoke of cattle and about fifty sheep; I want one horse to ride, and the others to haul wood, I therefore do not know how I can possibly pay my tithing." While on the other hand, others who have only got half a dozen chickens can willingly pay their tithing. You may say, "It is easier for them to pay tithing than for those who possess so much, for they are so very poor, it does not infringe upon other matters." Now if I had but one cow, and felt thus, I would give her away forthwith. If you have only six

horses and ten yoke of cattle, or only one cow, and you are too poor to pay your tithing, give the whole into the public works. I speak thus to those who are inclined to love the substance of this world better than the Lord. If you have gold and silver, let it not come between you and your duty. I will tell you what to do in order to gain your exaltation, the which you cannot obtain except you take this course. If your affections are placed upon anything so as to hinder you in the least from dedicating them to the Lord, make a dedication of that thing in the first place, that the dedication of the whole may be complete.

What hinders this people from being as holy as the Church of Enoch? I can tell you the reason in a few words. It is because you will not cultivate the disposition to be so—*this comprehends the whole.* If my heart is not fully given up to this work, I will give my time, my talents, my hands, and my possessions to it, until my heart consents to be subject; I will make my hands labour in the cause of God until my heart bows in submission to it.

I might here use a just and true comparison which will apply to the Church. The rulers of Great Britain have tried to make every capitalist identify his interest with the Government—*that* has sustained the kingdom, and is like a powerful net-work around the whole. Apply this comparison to the kingdom of God on earth.

Brethren, do you wish this heavenly government to stand? There is no government more beautiful, no confederacy more powerful! What shall we do to accomplish this? Imitate the policy of that earthly kingdom, identify our interest with the kingdom of God, so that if our hearts should ever become weaned from loyalty to the sovereign, all our *earthly* interest is bound up there, and cannot be taken away. We must therefore sustain the kingdom in order to sustain our lives and interests; by so doing, we shall receive the Spirit of the Lord, and ultimately work with all our hearts.

This is a policy which I have not reflected upon until this morning, but before we get through with the Conference, I shall, perhaps, see it entered into, not as the result of any premeditation in the least, but when the condition of our temporal affairs is read from the stand, you will find the Church in considerable indebtedness. If any man is in darkness through the deceitfulness of riches, it is good policy for him to bind up his wealth in this Church, so that he cannot command it again, and he will be apt to cleave to the kingdom. If a man has the purse in his pocket, and he apostatizes, he takes it with him; but if his worldly interest is firmly united to the Kingdom of God, when he arises to go away, he finds the *calf* is bound, and, like the cow, he is unwilling to forsake it. If his calf is bound up here, he will be inclined to stay; all his interest is here, and very likely the Lord will open his eyes, so that he will properly understand his true situation, and his heart will chime in with the will of his God in a very short time. Were we to dedicate our moral and intellectual influence, and our earthly wealth to the Lord, our hearts would be very likely to applaud our acts. This reasoning is for those who do not feel exactly to subscribe to all that has been said this morning, with regard to dedicating ourselves to the cause of truth. This is what you must do to obtain an exaltation. The Lord must be first and foremost in our affections, the building up of His kingdom demands our first consideration.

The Lord God Almighty has set up a kingdom that will sway the sceptre of power and authority over all the kingdoms of the world, and will never be destroyed, it is the kingdom that

Daniel saw and wrote of. It may be considered treason to say that the kingdom which that Prophet foretold is actually set up; *that* we cannot help, but we know it is so, and call upon the nations to believe our testimony. The kingdom will continue to increase, to grow, to spread and prosper more and more. Every time its enemies undertake to overthrow it, it will become more extensive and powerful; instead of its decreasing, it will continue to increase, it will spread the more, become more wonderful and conspicuous to the nations, until it fills the whole earth. If such is your wish, identify your own individual interest in it, and tie yourselves thereto by every means in your power. Let every man and every woman do this, and then be willing to make every sacrifice the Lord may require; and when they have bound up their affections, time, and talents, with all they have, to the interest of the kingdom, then have they gained the victory, and their work is complete, so far as they understand.

If this people would take that course, what hinders their being in the Millennium? If I were to ask what the Millennium—the Latter-day glory so often spoken of, is, I should find numerous opinions among this people, and many in and out of this congregation. I have learned long ago that the thoughts and expressions of men are very diversified; if, indeed, their thoughts or ideas are similar, I know their words differ widely; so should I find a great many different opinions among this people, with regard to the real essence and effect of the Millennium. The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy. Let the people be holy, and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man. The more purity that exists, the less is the strife; the more kind we are to our animals, the more will peace increase, and the savage nature of the brute creation vanish away. If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution, here in this house is the Millennium. Let the inhabitants of this city be possessed of that spirit, let the people of the territory be possessed of that spirit, and here is the Millennium. Let the whole people of the United States be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.

Let us cease from all evil, and do all the good we can to the nations abroad, and by and by the vail of the covering will be taken from the earth, and the inhabitants see as they are seen.

May the Almighty Father of heaven and earth bless you, and I bless you in His name, and pray that we may be diligent in every good word and work before the Lord, in the name of Jesus Christ. Amen.

## BLESSINGS OF FAITHFULNESS—EDUCATION OF CHILDREN—PRESIDENT BRIGHAM YOUNG—THE CLAY AND THE POTTER.

AN ADDRESS DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 8, 1852.

Brother John Young said he felt as though he wanted to talk; I told him to open his mouth wide, and he would be very apt to pour out something. What he has said, and what President Young has said before him, to-day, is verily true. I felt a flow of good feelings while he was speaking, and this I feel all the time while sitting under such teachings. The ideas advanced are so plain and simple, it seems to me as though every person possessing a sane mind, when they leave this house, or when they go home from this Conference, will do right, will determine in their hearts to do as they are instructed. If they will do this, it is well with them.

There are a great many who have the idea, that the time will come when we shall be broken up as a people. Do I fear any such thing? No, I do not fear any thing. I fear nothing that is in heaven, or that is upon the earth. I do not fear hell nor its combinations; neither hell, nor the devil, nor any of his angels, has power over me, or over you, only as we permit them to have. If we permit the devil to have power over us, and we are seduced by him, and we crouch down under his power, then he will have dominion over us. Upon the same principle, we let sin have power over us, but it has no power over us unless we subject ourselves to it.

I think and reflect much upon these principles, and I wish to God, that you, my brethren, the Elders of Israel, when you go home from this place, would treasure up the counsel that you have received, that you would nourish and cherish it in your hearts, then you never would be unfruitful nor walk in darkness, nor be left to murmur, complain, and find fault.

When I proposed to the brethren of the complaining class, that they be organized into a building committee, I wish you to understand, that I had not heard any one murmur, but I heard there were some. I was rather inclined, however, to believe that those who told it were the ones that murmured, but they wanted to throw it off from their own shoulders, and make it out that somebody else was complaining. I do not believe you were, brethren. I do not believe we can raise material enough to organize a company of such characters. I do not believe you are going to murmur, but I believe you will go to and do as you have been told. I want you to do so, I know the blessings you will obtain in so doing.

Go and take up some good farms, but do not take up too much, as a great many in this place have done, they have taken up from one hundred to one hundred and fifty acres, and have then undertaken to put in 50 acres of wheat, when they could not

attend to the half of it. Be cautious in this matter, put in no more seed than you can manage, and improve all the land you do take in, and be faithful to God, and I know that He will bless the land for your sakes, and He will bless you abundantly, and He will bless your increase, and He will bless your wheat, and your corn, and every thing that pertains to you.

I have spoken about these things many times. There is nothing impossible with God, but He will not do any thing that is contrary to His law, and that is not according to his designs. I have said, many times, if you only have faith, and listen, and put works with your faith, doing as you are told, it is not impossible for a hen to lay two eggs per day. To prove this, I have sheep in this valley, and so have other people, that have had four lambs this year, and we have over thirty lambs now of the second crop. I have seldom heard of such a thing in my life. This is quite a testimony to bear, but I can prove it to be true, now, on the spot, if it is necessary. The sheep have brought forth the second crop of lambs. That is a great curiosity, but it is true, and has taken place here under our immediate notice, and some of the sheep that have been so prolific belong to me.

This is not contrary to my faith; we are the children of Israel, and it is for us to be faithful, and listen to the will of heaven, and to the man that presides over us, and to his associates, for they will not teach you anything only what he sanctions; you need not be afraid, for if I should teach wrong doctrine or principle, here is the authority to correct me, that this people may have correct views. Well, inasmuch as we are the children of Israel, we are bound to prosper, if we continue in the goodness of God, and walk in His precepts; if we do not, it will be with us as it was with the children of Israel of old, our burdens will become hard to bear; but I believe ourselves, our flocks, our herds, our crops, and every thing that pertains to the earth which we inhabit, will greatly multiply and increase. These are my feelings, and this is my faith all the time—I have no other.

We should teach our children righteousness, if we would raise them up in the way of the Lord, as it is spoken in the Book of Mormon. Let mothers teach their children as they were taught then. Three thousand of those men are worth more than one hundred thousand not raised as they were. They had faith that they should never fall in battle, because their mothers taught them so. Although there was much of their blood shed, yet not one of them fell. That was the result of proper instructions being given them by their mothers. Mothers, I wish you would wake up and act in your office and calling, as well as the brethren. It is *their* calling to go and preach the Gospel, build up the kingdom of God, and establish righteousness, and it is for you to be stewards at home, and attend to the things that they leave behind, and to get wisdom and knowledge in all these things pertaining to your duty.

When I heard brother Brigham preaching here to-day, and laying things of worth before us, I felt greatly to rejoice, and I believe you felt as I did, and as though they never would be eradicated from your minds, but that you would treasure them up in your hearts. We have not a great while to stay on the earth, if we live to the full age of man. We must all die, sooner or later, as it regards our earthly tabernacles, but our spirits will continue to live for ever. If they go to a state of happiness, they will be happy; and if they go to a state of misery, they will be miserable. You all know this as well as I do, then why do you not live accordingly? I presume you will.

A great many things of this kind have been laid before the brethren who have come from England, and from the States, and from different nations of the earth. They will hear many more things taught here in addition to what they have heard in Old England. They could hear nothing there, except the first principles of the doctrine of Christ; but since they have come here it is all let out, that is, a great many things; the bird is let out of the cage, and they have it before them to read and reflect upon; it is the truth, it is the word of God, and the revelations of Jesus Christ, which were revealed to brother Joseph and others.

As to the power and authority invested in brother Brigham, do I doubt it? Have I the least hesitation as to his calling as the President of this Church? No, no more than I have that God sits upon His throne. He has the same authority that brother Joseph had. That authority was in the Twelve, and since brother Joseph stepped behind the vail, brother Brigham is his lawful successor. I bear testimony of what brother Joseph said on the stand at Nauvoo, and I presume hundreds here can bear witness of the same. Said he, "These men that are set here behind me on this stand, I have conferred upon them all the power, Priesthood, and authority that God ever conferred upon me." There are hundreds present this day who heard him utter words to that effect, more than once.

The Twelve had then received their endowments. Brother Joseph gave them the endowments, and keys and power were placed upon them by him, even as they were placed upon him by Peter, James, and John, who ordained him. That is true, gentlemen, because they held the Apostleship last, and had authority to confer it upon him, or any whom the Father had chosen. Brother Joseph called and ordained the Twelve Apostles of the last days, and placed that power upon them. Five of those men who received that authority from under his hands are now living. Have I any doubt? Why, no. I know all about it, I am a witness of this Gospel, of the order and power of the Priesthood, and of the organization of this Church from the beginning. I glory in it, I glory in this Gospel, I know it is like a root out of the dry ground, it neither has form nor comeliness to this world, it is against them every way, and they will run against it and snag themselves. You know a root out of dry ground has many snags or sharp points to it, and they stick out many ways; so the people run against a snag when they run against this work, or against the servants of the Most High. I know, as well as I know that I live, that every man that fights against it will be damned. I know it, and am bearing testimony to what I know, gentlemen, and you may know it just as well as I do. This Gospel, this kingdom, this Church, and this people, are the pride of my heart, I have no pride in anything else. I have pride to see this work roll forth, and turn over the kingdoms, and break in pieces the nations of the earth. I know that every man and woman, every nation and king that oppose it, will wither like a limb that is severed from a tree.

Now there are a great many people that have broken off from this Church, we will not mention names, but have they not withered? Yes, and so will you if you turn away from it, and if you refuse to obey the counsel that is given to you, you will wither away like a limb that is cut off from an apple tree, or the grass that is mown down when the sun strikes it. We are the people of God, and we cannot prosper upon any other principle than to cleave together, to cleave to His

work, to amalgamate our feelings in one, and nourish the all-powerful principle of union, all feeling a general interest for the public welfare.

As President Young has said, this is the household of faith, this is his house, and this is his people, and he is our leader, our Governor, he is our Prophet, and he is our Priest. As I have said in other places and in other meetings, when speaking to the Elders, when they are sent from this place, they are sent forth by the shepherd that God has stationed here; he is the head shepherd that is visible on earth, under the direction of Joseph, and he sends forth the Elders as shepherds to gather up the lost sheep of the house of Israel, and bring them home to put them into the fold. I have said that you have no business to make a selection of any of these sheep, or to make a choice of them, or make any covenant with them, until they are brought home and placed in the fold, and then if you want a sheep or two, ask the shepherd for them, and if you choose a sheep without taking this course you will get your fingers burnt. Why? Because they are his sheep—mark it. How would you like it, were I to go and take one of your sheep without permission, would you ever think of such a thing? One is just as right as the other. You will learn these things by and by. I would rather have my head laid upon a block, and severed from my shoulders, than ever make a proposal to any woman living upon the earth and marry her, unless I had permission from the chief shepherd. *That tells it.* I do not know that you can all understand me, but those who have their eyes open understand it. I only hint at these things, that you may be careful of the course you take.

Well, then, he that will not provide for his own household is worse than an infidel, and hath denied the faith. If this is brother Brigham's household, I belong to him, and it is my household. Well, then, provide for it, provide for Israel first, and when they have got enough, then let others have it. Do not let others have the bread until Israel, the household of faith, are provided for. Do you understand it, brethren? If you do, say aye. [Aye.] All say aye for Israel.

Now we are going to stick together. Those that have come in here are like clay brought from different parts of the earth—it is taken out of the bank and thrown into the mill, and the mill has been grinding it until it has become pliable and passive; then we send out the Elders to bring in a fresh supply of new clay, and it is thrown into the mill, where it has to become passive, and thus the mill keeps grinding and grinding, and mixing that which is thrown into it. As soon as you are passive others come in.

It keeps us thrashing all the time. The reapers go forth, and bind up the wheat and draw it in, and thus we keep throwing in new wheat all the time, and we shall never get the floor empty, but we must thrash and thrash until we are worn out, and others will come up and continue it. Did you ever see them thrash in country towns in England? It is something like that. We are passing through the mill, and we have got to be thrashed and cleaned up, and the chaff has to be separated from the wheat in passing it through the fanners. There are three ends to this mill in the mountains, where the chaff goes out. Brother Brigham does not grind any in his mill, without first passing it through the smut machine; so we have got to pass through the smut mill, before we are fit to be thrown into the hopper to be ground.

We must be passive as clay in the hands of the potter. The potter takes the passive clay, and moulds it into

numerous shapes; he can make it into a milk pan, or into a crock, or into a cup, or a jug, and from that into ten thousand shapes; he does everything according to his own pleasure, and as the Master Potter has told him to shape it. If the Master gives him a pattern, he must mould according to that pattern; it would make him busy indeed if he were to work according to every pattern. We must work according to the Master's pattern. If we take this course there will be no trouble. Go forth, then, upon your farms, sow your grain, and when you get your sheep, they will have two litters a year, but if you do not do right you shall have none. Does not God love to bless those who appreciate His blessings? Yes, just as much as a kind father loves to bless his son. Our Father in heaven is much more willing to bless us than we are to bless each other.

Let us remember these things in which we have been instructed. And let us take hold of that wall when the Conference is over, and put it round this block this winter, so that next spring we may fill it up with shrubbery of all kinds, and decorate it, and prepare it for future purposes. And let us build up a temple with diligent hands. I have helped to build up two temples, and have had my endowments in them, and in other places; but to have an endowment that is proper and consistent, is to have it in a temple that has been built and consecrated to that purpose. Now go to, and get your farms, and bring in the first fruits of the earth, the first things you raise; bring them in here and commit them into the hands of the Bishops. Remember that, and you shall have an endowment, and shall be greatly blessed with that blessing you have not room to contain, if you only appreciate it We want these things to roll on, God's work to prosper, and His kingdom to be built up, and the work of God to spread to all the nations of the earth.

Do I fear the world? I do not fear them, I never did fear them, and I have seen enough of their stuff. I have been driven with the rest of my brethren from the United States and from my native home, but what do I care for it? My kindred are there, but they do not believe the Gospel, nor the revelations of Jesus Christ; they believe in the spiritual knocking, and nearly all the world are going into it, and receiving revelations for themselves from the regions of despair. It used to be with them, "*Old* Joe *Smith, an old gold digger*," but all are digging gold now, and all are getting revelations, but they did not believe a word from him. He was a Prophet of God, and they cannot help themselves. They slew him, and that nation has got to smart for it, and it will be as much as the Saints can do to gather out of it. If they stay there, they will not gather from there; it is necessary to gather the wheat, and put it into the barn; if it is left out, the storms will come and actually waste or destroy it.

Let us be stirring and moving the principles of life and salvation forward in every rightful and possible way. I do not care what I am told to do, if it were to take an adobie and turn it over 500 times a day; if I am doing the will of God, if I am doing the will of him who sent me to do it, it is none of my business nor yours. It is for us to do that which we are told to do. You need not trouble yourselves about brother Brigham, nor about brother Heber, nor about the Twelve; brother Brigham will attend to them, and then, if they live faithful, will judge you and your children, and the nations of the earth, and those that are dead. Don't *you* judge those men—*that* is for brother Brigham to do; if we need thrashing, he is capable of thrashing us, it is none of

your business; and we will sit down and bear it like good fellows, and not move our tongue; if it should move, we will take it between our teeth, and give it a nip, and say, "Stay there, you little fellow." As for the Twelve, and brother Brigham, and brother Willard, they are all men of God; and there never were better men than the Twelve that live in these last days —better men never lived. [A voice in the stand, "True."] It *is* true, and I know it. Every soul of them can be prepared in two days to go to the nations of the earth, if we say so. You have got to be so too, brethren and sisters; you have got to learn to be subject to the Priesthood, as well as these brethren, and your children must learn the same lesson, and then you will be moulded into vessels of honor, but you cannot be moulded into vessels of honor except you be subject. You potters know it, if you have worked at the potter's business as I have.

I love to talk about these things. I love the Saints, they are the pride of my heart. As for the world, its gold or silver, or any thing that pertains to it, my heart is not upon it, but upon this Church and kingdom, and it never will be overcome, worlds without end. [A voice in the stand, "Amen."] Although we may be scattered to the four quarters of the earth, we will gather again, never to be removed any more, henceforth and for ever. Amen.

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## MANAGEMENT OF THE KANYONS—PAYING DEBTS—KEEPING STORES—MATERIAL FOR THE TEMPLE.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 9, 1852.

There is a matter of temporal business that I wish to lay before this Conference, and I embrace the present opportunity to do so. I have not very acute feelings upon the matter, but I have frequently known cases of difficulty and dissatisfaction come before me, which were calculated to annoy my feelings, and the feelings of this people. I feel very acutely, very exquisitely, upon certain subjects pertaining to their history, but on the present occasion I am quite careless and indifferent as to the subject I now propose to lay before the Conference. If we could obtain a hearing of all the male members of this community, or in other words, get all the inhabitants of these valleys together, that portion of them that can hear and understand, it would be better; but seeing that this cannot be done, we shall have to content ourselves by laying before this Conference the matter, pertaining practically to the actions of men, that we now wish to present. It is concerning the kanyons, the wood, the timber, or whatever the kanyons situated near these valleys produce.

Wood seems to be the first and most prominent product of the kanyons. The situation of them is too

well known to make it necessary for me to offer a description. I believe that there are some acts performed in these kanyons, of which the actors are ashamed, and they would rather I would pass over these points, and the hard words they have made use of; they would much rather have them forgotten by all who have a knowledge of what they have done and said in the kanyons.

There are a great many whose experience exceeds the experience of brother Hyde in this matter. His short experience, he says, teaches him, that if he had the power in his hands, he would decree that all men who go into the kanyons for wood and timber should be saved. This may be the mind of others, and to them it may serve as an excuse for outraging the principles of righteousness, but to another class of men it would be no excuse at all. I believe it would be just as necessary for the boys, when they have mounted their sleds on the top of the hill, to curse, and swear, and fight, and quarrel, while they are riding down with all ease, and without any trouble, as it would be to curse, swear, and fight while drawing their sleds up the hill to enjoy another ride. You know, boys enjoy themselves very well while their sleds are travelling down the hill at a great speed; it is hurrah with them, and all is right; but in dragging their sleds up the hill, they fall down sometimes, and bump their heads, and bruise their knees against the hard snow, and they have no sooner recovered their foot-hold than down they go again, and so they get into confusion. Now it appears to me to be just as necessary for them to quarrel in riding down the hill, as it is for them to quarrel in drawing their sleds up the hill, as for any good it accomplishes in either case.

It is an up hill business to go into these kanyons and get wood, to say the least of it. If I am able to present what I would like to present, and what I have previously had in my mind, and exhibit it in a few words, and in its true colors, I believe an expression upon it from this Conference will have a salutary influence upon the community; that is my opinion, and the reason why I now present the subject before you. I will call upon my brethren who sit here, to let their past experience answer a question, or perhaps more than one. Are you not dissatisfied, and is there not bitterness in your feelings, the moment you find a kanyon put in the possession of an individual, and power given unto him to control the timber, wood, rock, grass, and, in short, all its facilities? Does there not something start up in your breast, that causes you to feel very uncomfortable? You may be ready on the right and on the left to say, "No, I am not aware that it affects me any." This may be the case with a few, but while we find one here and another there of that class, do we not find multitudes of the other class that would be very irritable upon that subject—a fac-simile of a roily fountain much disturbed, or like the troubled sea that casts up mire and dirt? Why I judge the matter in this light is because of what I have learned previously to this day, concerning the real feelings of the majority of the people touching this matter. There were a few instances, some two or three years ago, of the legislative council assigning kanyons to individuals. Now it is in the hands of county officers to dispose of such matters. Are the people satisfied with these assignments? They are not. Could they be satisfied were they placed under different circumstances in relation to this matter? They could. Have we power as a people to introduce an order of things that will give general satisfaction? I will say, that it depends altogether upon circumstances. It can or it

cannot be done, just as the people please.

I will relate a few circumstances or incidents that have taken place here, but I will not name particular places, nor individuals. Mr. B. goes into the kanyons, without any leave or licence, and without even asking for a grant; he makes his way up a kanyon, and finds, on each side of him, both fire-wood and fence poles. He climbs the mountain, for two or three miles, works a road, and gets to the timber, poles, and wood, at an expense of from one to five hundred dollars. He commences to get out poles, and keeps his men and teams laboring there from day to day. Now how long will he remain there before news will come into the city, that Mr. B. is getting timber and poles at such a point, and that it is a most excellent chance there? Well, some of the citizens will say, "Has brother B. worked a road up there?" "Yes." "Can we get up with a team?" "Yes." "Then let us go and get some wood and poles." How long would it be before the eyes of a portion of the community would be turned directly to that spot? How long would it be before they would go to the very place where brother B.'s road branches off from the main road, and go up the mountain, (of course they could see no other track than where Mr. B. was getting out *his* wood,) and get poles, wood, and timber? They would not stop to look on the mountains around them, and make new roads for themselves. No, they can only get wood, poles, and timber where brother B. is getting them, after he has been at the trouble and expense of making a road. When they find brother B. there, he says, "You cannot come into this kanyon, for I have worked the road myself, to facilitate the getting of my wood and poles here." Another person comes along with twenty or thirty wagons. Mr. B. says to him, "Look yonder, there is plenty of timber, and as easy to get at as this that I call my own." Friend H. replies, "But I will be damned if I don't get wood where you get it." Mr. B. says, "And I 'll be damned if you *do* go there." This is the language of men who sit here before me to-day, and so near me that I could put my hand upon them. They go up in the kanyon, and there quarrel with each other. Let friend S. once pass by the road that Mr. B. has made, and he may go on up the kanyon ten miles, surrounded with wood, and not get a stick of timber, for he and friend H., with his train, and others, never can see and understand how they can get poles in any other place than where friend B. has made a good road leading to where he gets *his*. Is this so? You Elders of Israel will go into the kanyons, and curse and swear—damn, and curse your oxen, and swear by Him who created you! I am telling the truth. Yes, you will rip, and curse, and swear, as bad as any pirates ever did.

Suppose these characters do as the old quaker did when he whipped the man: he took off his coat, and said, "Religion, do thou lie there, until I whip this man." The boys, or many of them, who go into the kanyons with wagons and teams, do the same: they lay down their religion at the mouth of the kanyon, saying, "*Thou lie there, until I go for my load of wood.*" I expect, in all probability, it was the case with Elder Hyde, for he never would have thought that he ought to be saved for going into the kanyon *once*, if he had had his religion along with him.

I do not wish to say much upon this subject, I am not spirited in it, nor do I care much about it. I want to show to this community a plan by which these matters of business transactions can be brought to some kind of a system, to the better accommoda-

tion of the public. We will suppose, when strangers come to these valleys, that they find land offices, kanyon offices, timber offices, &c. They enter, and walk up before the clerk in the office, and inquire what facilities there are to get a living here. Out steps the landlord and says, "This valley and all the kanyons belong to old General Harris, and to his heirs after him. That valley over yonder —Utah Valley, belongs to old General Wolf's heirs; and there's another valley, that belongs to another man; and I am here as the guardian of these heirs to all this property, I am here to dispose of it." "We want to settle here," say the people, "can we get any land?" "O yes," the landlord replies, "lift up your eyes to the right, and to the left—do you see the grass?" "Yes." "Do you see the lovely streams that gush from the mountains?" "Yes." "Do you see this vast prairie before you?" "Yes." "Look at the soil, it is rich and productive. We do not have winters here, as you do in the eastern countries, but your cattle can feed in these mountain valleys both winter and summer." The landlord says again, "Lift up your eyes and look: this wood, land, and the grass that you see growing, and all these valleys, with all they contain, you are freely welcome to; go now, lay out your city plots and your farms, dig your ditches, and turn the streams whithersoever you will, for to all this you are welcome." Would they not think he was one of the finest men that ever was? Would they not love such a landlord? The people inquire again, "What chance is there here for getting wood?" "O," says he, "that is another thing, I will talk to you about that." "We wish to know if we can get wood here to burn, to cook our food with, and to keep our houses warm, and upon what terms?" Says the landlord, "My hired servants are up in the Redbute Kanyon, or they may be in Kanyon Creek Kanyon, or over in the west mountains; I have got servants, and plenty of wood, this you can have on certain conditions." "What *are* your conditions, good landlord?" "These are my conditions—you must take your teams into Redbute, where you will find a gate, and a man living there, to him you will have to pay 25 cents for getting a load of wood." "But how is the road after you get through the gate?" "O, it is a good road, and the wood, timber, rock, and every thing else are first rate; and now you go and get a cord of good wood for 25 cents. Or you may go to the west mountains, there the kanyons are all prepared for you, the roads are made, and I keep men there to see that they are kept in good repair, and all you have got to do is to pay 25 cents for the use of the road." What would be the feelings of this people under such circumstances? Do you suppose they would feel as those do that have kept up a continual quarrelling, murmuring, and bickering, and have given way to wickedness? The kanyons are precisely in the position I present them to you in this similitude; and you murmur at the council, at the legislative assembly, at the county court, and at every body that wants to make these kanyons convenient and passable to the community.

Again, I ask the question, what would be the feelings of this people, supposing they had come to these valleys under such circumstances? "The valleys, the grass, the soil, the water, and all the advantages you are welcome to, but I shall charge you 25 cents per load for your wood." If you won't answer the question, I will for you: every time you would meet with that landlord, it would be, "God bless you, you are the best man on earth;" and you would be ready to lick the dust off his feet; you would not say "God

damn you, I will get wood where I please." I am ashamed to repeat the language that is too often made use of, but I do it that the community may see how disgraceful it is, and frown upon every man that will allow himself to be degraded by the use of such filthy language; it is a disgrace to the wicked, to say nothing of Saints. Again upon this point, would you not take off your hats, and say, "Thank you," every time you met that landlord? Yes, you would, and I know it. Well, supposing the legislative body in these valleys should say to some man, Take that kanyon, and put a gate at the mouth of it, and make a good road to the wood and timber, and to defray the expence of this, lay a tax of 25 cents on every man that passes through with a team to get wood, timber, or anything else the kanyon produces—could you bless that legislature, could you greet it with smiles and thanks, for doing that for this people? Or would you curse it?

If I had time to do so, and if it would be wisdom, I could demonstrate, by a mathematical calculation, definitely and truly, and you might take into the calculation Redbute kanyon, and every other kanyon that the people have been into — I could demonstrate that they have destroyed more horses, mules, harness, oxen, wagons, chains, and ox yokes, and other property, in getting out of these kanyons what they have got, than what would lay a first rate turnpike road in every direction, as far as they have penetrated these kanyons. Suppose we have a kanyon here within one mile of us, open to all the people, I ask where is there a man that would work the road to the wood? He is not to be found in this community. If it were open and free to all, I might spend a thousand dollars there, and never get one load of wood. I have done just such things myself. I have gone to work and made roads to get wood, and have not been able to get it. I have cut it down, and piled it up, and *still* have not got it. I wonder if anybody else can say so. Have any of you piled up your wood, and when you have gone back could not find it? Some stories could be told of this kind, that would make professional thieves ashamed. It is not all of this community that possesses such spirits. A flock of sheep consisting of thousands must be clean indeed if some of them are not smutty. This is a large flock of sheep that have come up to these mountain valleys, and some of them have got taglocks hanging about them, or in other words, there are those that will do what you have heard exhibited to you to-day.

What shall be done with sheep that stink the flock so? We will take them, I was going to say, and cut off their tails two inches behind their ears; however, I will use a milder term, and say, cut off their ears. But instead of doing this, we will try to cleanse them; we will wash them with soap, that will come well nigh taking off the skin; we will then apply a little Scotch snuff, and a little tobacco, and wash them again until we make them clean. That is what I am doing now. Peradventure we shall find a few such sheep here in the flock, and a few that have got the itch; these are apt to spread the disease among those that are clean, for they will run along and rub themselves on others, until all are smitten with the disorder, and it would be hard to tell in which it originated.

I do not want to destroy the people, I want to wash them, and, if necessary, apply the Scotch snuff. If this community would let any man of sense, of calculation, of a good mind and judgment, sit down and make his calculations, with regard to their getting wood out of these kanyons, they would see the advantage of taking the

course the legislature has marked out, so clearly, that this whole people would speak out boldly and say, "You men having authority, look up every kanyon in these valleys, and put them in the possession of individuals who will make good roads to the timber, that we may get there without breaking our wagons, or without breaking our limbs, destroying our property, and endangering our lives." I say, every man of good sense would exclaim, "Put these kanyons into the hands of individuals, with this proviso —make good roads, and keep them in good repair."

To exhibit it to the people in another point of view. I will suppose a Gentile owns all these kanyons, Uncle Sam, for instance. He determines he will work these kanyons himself, work the roads, &c., and draw his revenue from them by the people's getting their timber—should we not esteem it a blessing? We should. If it would be a blessing to him, or to any rich company of speculators, then why would it not be a blessing to us, to act upon the same principles ourselves? Could you tell any reason why not?

A great many here do not understand certain things that exist; I can tell you some of them. If any individual will come here and live, and find out how we do business, learn and understand our business transactions, he will see that exhibited that will prove to him a great many things he is not acquainted with. I will take one of the best individuals we have, and put him into the tithing office, put another into the stone-cutter's shop, and another in the joiner's shop, and let them work there one or two years, when the books are examined they have taken up every farthing of their wages, and many have contracted considerable debts in that office, some are owing 800, 1000, and some as high as 1500 dollars. Now comes the decision. Suppose you owe that store across the road there 1500 dollars, would you try to pay it? Yes, you would lie awake at nights to think how to pay those merchants that do not belong to the kingdom of God, you would offer them horses, and wagons, and oxen, to liquidate that debt. But that man who owes on the tithing books will say, "Just straighten that up for me, cancel that debt, for I want my name to look as good on the tithing books as the rest." Would he say this to a Gentile? No, he would not. We never see such goodness, such kindness, such benevolence, such philanthropy in the persons who owe the tithing office anything.

Did you ever ask me to liquidate your debts? You may answer the question for yourselves. I shall not name anybody. But let one of these merchants ask for the payment of a debt, saying, "I am going away in September," and you conclude that that debt must be paid—do you pay it? Yes, you will sell every thing you have on earth, to pay it. But do you owe the tithing office anything? "O yes, and I am going to work it off; I know I owe about 1500 dollars. But you know it won't do to owe the Gentiles anything. Brother Brigham, can't you lend me some money to pay a small debt on that store? Can you let me have a yoke of cattle, my family is suffering for want of wood?" You trace those cattle, and where are they gone to? Why, to pay the enemies of this people. You would take out of this Church the last dime of money, and every ox, and cow, and horse, and hand them all over to our enemies, and let the Church sink to the nethermost hell, for aught you care. That is the difficulty that exists here. If I have got your spectacles, or your shoes, or any other thing of yours, the common saying made use of is, "O, never mind, it is all in the family, you are a brother, it is all right." I am telling you as it is in that tithing office. What

did you hear read, last April Conference? That there were 48000 dollars owing to the tithing office; yet do you try to pay that debt? No, but the word is, "Brother Brigham, trust me another thousand;" and you never will pay it on the face of the earth, and you think me rather hard because I scold you. These are the difficulties that are here among us.

There exists a double spirit, there is a false, hypocritical spirit in many of the people; it is bred in the flesh, and in the bones, it is received from their fathers and mothers, a hypocritical pretension to friendship, when the real thing itself does not exist in them, and never did; but they are destitute of the true knowledge of the principles of righteousness. I have frequently thought it was not good for a man to have around him too many friends. I have said to my brethren, heretofore, "Don't love me quite so well as to take away all I have got. I want you to love me pretty well, I have plenty of flour now, and scores and scores of tons I can distribute, but do not take my soul out of me, do not love me quite to death. I am willing to be loved sincerely, but covet not that which I possess, under a false pretension of love to me." There is that spirit among this people, but it is for want of knowledge, and a proper understanding. Did they possess these, there would be no difficulty in the case.

Now, for instance, a great many inquire, saying, "Why does not our Church keep a store here?" Many can answer that question, who have lived here for some years past; and you who make such an inquiry, would have known the reason, had you also lived here. You that have lived in Nauvoo, in Missouri, in Kirtland, Ohio, can you assign a reason why Joseph could not keep a store, and be a merchant? Let me just give you a few reasons, and there are men here who know how matters went in those days. Joseph goes to New York and buys 20,000 dollars' worth of goods, comes into Kirtland and commences to trade. In comes one of the brethren, "Brother Joseph, let me have a frock pattern for my wife." What if Joseph says, "No, I cannot without the money." The consequence would be, "He is no Prophet," says James. Pretty soon Thomas walks in. "Brother Joseph, will you trust me for a pair of boots?" "No, I cannot let them go without the money." "Well," says Thomas, "Brother Joseph is no Prophet; I have found *that* out, and I am glad of it." After a while, in comes Bill and sister Susan. Says Bill, "Brother Joseph, I want a shawl, I have not got the money, but I wish you to trust me a week or a fortnight." Well, brother Joseph thinks the others have gone and apostatized, and he don't know but these goods will make the whole Church do the same, so he lets Bill have a shawl. Bill walks off with it and meets a brother. "Well," says he, "what do you think of brother Joseph?" "O he is a first-rate man, and I fully believe he is a Prophet. See here, he has trusted me this shawl." Richard says, "I think I will go down and see if he won't trust me some." In walks Richard. "Brother Joseph, I want to trade about 20 dollars." "Well," says Joseph, "these goods will make the people apostatize; so over they go, they are of less value than the people." Richard gets his goods. Another comes in the same way to make a trade of 25 dollars, and so it goes. Joseph was a first-rate fellow with them all the time, provided he never would ask them to pay him. In this way it is easy for us to trade away a first-rate store of goods, and be in debt for them.

And so you may trace it down through the history of this people. If any brethren came into the midst of them as merchants, I never knew

one of them go into their stores and go out again satisfied, neither did you. If I had 100,000 dollars worth of goods in that store, owned by myself, or held by a "Mormon" company, in six months the goods would be gone, and we should not have 100 dollars to pay the debt. But let an infernal mobocrat come into our midst, though he brands Joseph Smith with the epithet of "false Prophet," and calls the "Mormons" a damned set of thieves, and would see all Israel scorching in Tophet, you would give him the last picayune you could raise.

There is not a man who has been in this community a few years but knows I am telling the living truth. Do any of you hate me for it? Do any of you love me for it? It is all the same to me. Do you love the cause? "Yes," every heart at once responds," "I love the cause, I love the Lord and my religion." If I would only permit myself to swear, I would say, *What the devil is the reason, then, you don't live according to it?* What keeps you from that? What is the reason you cannot pay me what you owe me, as well as your enemy. You continue to trade with the Almighty that way, and it will sink this whole people down to hell. You trade with the Almighty worse than you do with the devil. These things exist, and you know it. A man comes into this Church with a little property, and he must suffer them to pick him until he is as blind as brother Leonard is, that sits over there, or else the people will turn round and curse him, and sink him to the nethermost hell if possible. They have treated Edwin D. Woolley so, and others. Can they keep a store among this people? No, they must let them have the goods, and wait until they can pay them, if they ever do it at all.

They got up a quarrel, about a year ago, and every High Priest and Elder were going to cut Thomas Williams off from the Church, because he asked them to pay their just debts. I said to Thomas, "If they do not pay you as they agreed, arraign them before the High Council; I will be your lawyer, and they shall be cut off from the Church." They had got it all cut and dried, that if he asked them to pay him, he should be cut off from the Church, but I told them that if they did not live up to their agreement, *they* should be cut off from the Church, and then be tried by the law of the land.

How has Thomas Williams behaved here? He has paid his tithing, and done good to this people; he has handed over nails, cotton cloth, and other necessary articles. When he brings in his goods, he pays his tithing on them honorably, yet he can be abused; and it is so with every man who comes into the midst of this people with goods, unless he pays them out at random to Tom, Dick, and the devil. Latter-day Saints cannot keep a store of goods, because they will not act as Latter-day Saints, but they will sustain their enemies. How much do you suppose you have paid into these Gentile stores within four months? Can you give a rough guess? I can tell you, if you do not know, for I know something about it. You have paid to them 300,000 dollars within the last six months. The brethren think that we are very hard with them if we ask for a little tithing. I wonder if we have received 30,000 dollars, which we should certainly have received in silver and gold, if the people had been faithful in paying their tithing on the money they have spent at these stores; the money has gone, from time to time, in gold and silver, by box-fulls, to the east. There is not a span of mules that could be found in this valley, able to draw the money, if it were all in silver, to the States, that this people have spent with these merchants within a few months past; they must therefore do

business upon the principle of checks; in any other way it is a burden to them to get it over the plains. These are the difficulties that work against our living and doing as we should do.

I will now go back, and say to all the inhabitants of these valleys, if I had the power, and the people were willing to subscribe to that which would do them good, I would look up all the kanyons containing wood and other facilities, put gates at the mouths of them, have good roads worked in them, so as to make the wood and the timber easy of access, and make the people pay for the roads and the keeping of them in good repair. If I was a Gentile, and I owned these kanyons, and should make such a proposition, it would be so that I could hardly get down to this meeting house without some one crying out, "I move that we give that gentleman a vote of thanks;" another would second it, "For that is certainly a Gentile of the first class." [The speaker made motions, such as bowing and scraping, as the poor serfs of foreign nations do, who subsist on the patrimony of a titled fellow mortal.] I make these motions to show this people how disgraceful it is; it is a disgrace to any community to act as they have done towards the measures of those who wish to do them good all the day long. If a Latter-day Saint wants to do good, why not bless him for it. But no, it is overlooked as a thing of naught. Now, if I do ape out a little of these feelings here, it is to show you how they look inside. I can see them in the people, I know what there is in the midst of them, I know what they have to contend against, and the difficulties and weaknesses they are subject to; it is the want of true knowledge and a sound understanding which causes them to act as they do; if it were not for that, if this people had the knowledge of angels, and then did as they do, they would be sent to hell before the rising of another sun; but as they are ignorant, and inasmuch as they desire to do good, God winks at their foibles, and hopes by it to bless them.

Now, I am going to have an expression from this Conference, with regard to the plan that we, as a community, shall adopt; not as a county, not as the Legislature of Utah, not as civil and military officers, but as officers and members of the Church of Jesus Christ of Latter-day Saints; and before I take the expression, if there is one man in this house who feels himself capable of showing a better method, or of producing a better plan to keep the people from running over each other, from breaking each other's necks, and the necks of their horses, I will give him an opportunity of presenting that plan. In the first place, the feelings of individuals are—what advantage can I get by introducing this plan? I wish you to remember that all I can get by it is, to protect you against running over and trying to kill each other. We do not own the kanyons, but the plan is—let them go into the hands of individuals who will make them easy of access, by paying them for their labor. Before I take an expression, I want to see if there is a man that can rise up and propose a better plan than I propose, which of course would be to our advantage to adopt in preference to mine. I have talked long enough upon this matter. The motion is, that we, as the Church of Jesus Christ of Latter-day Saints, in the capacity of a General Conference assembled, and embracing the whole community in the midst of the mountains, recommend, and give it as our opinion, that the best method of disposing of the kanyons is to put them in the hands of individuals to make good roads in them, and obtain their pay by taking toll from those who use the roads, at a gate erected for that purpose at the

mouth of each kanyon. Now, sisters, I want you to vote also, because women are the characters that rule the ballot box. If you are in favor of this motion, as Latter-day Saints, signify it by the uplifted hand. [Unanimous.]

Let the judges in the county of Great Salt Lake take due notice, and govern themselves accordingly. The same thing I say to the judges of any of the other counties of the territory, Take notice, and govern yourselves accordingly. Put these kanyons into the hands of individuals who will make good roads into them, and let them take toll from the inhabitants that go there for wood, timber, and poles. Now this is my order for the judges to take due notice of; it does not come from the Governor, but from the President of the Church; you will not see any proclamation in the paper to this effect, but it is a mere declaration of the President of the Conference. Let these things go out to make the people satisfied, and feel contented to have the privilege of getting wood without breaking their necks and destroying their teams.

I want to occupy a few moments more, and talk about our contemplated temple. It has been moved, seconded, and carried by this Conference, that we build a temple here of the best material that America affords. If this is done, it will have to be built of platina; and I do not know that there is any of it to be got in this territory. It is purer, stronger, and is every way a better metal than pure gold. If we cannot get the platina, we must build a temple of pure gold; that is here, I know. But if the Conference want us to build a temple of pure gold, they will have to put into the tithing stores something besides old half-dead stinking cows, and old broken-kneed horses; or if they even put in all the good cattle they possess, will it build a temple of gold, of silver, or of brass? No, it will not.

I am inclined to offer a chemical argument with regard to the material for building a temple in our present circumstances. The best materials, I have mentioned, probably. Iron might be better than stone; the time will come when the Lord will bring for brass gold, for iron silver, and for stones iron, and for wood brass, to beautify His sanctuary, and make the place of His feet glorious. That will be, but it is not now. I thought, when I was at Iron County, and saw the iron mountains, that the iron was actually come instead of stone.

But for the chemical argument touching the material for the building of a temple in this city. It has been proposed, that we send to San Pete to get the rock. Some say it will cost too much, others say we cannot do it, and others say that we can. I, not being a practical chemist, but only a chemist in theory, shall have to use my own language, to express my ideas. You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may take this sand stone that is found in abundance in the Redbute Kanyon, and build a temple of that; then you step over to the Emigration Kanyon, and get this bastard marble, and build another of the same dimensions as that you have built of the red sand stone. Now you have got the San Pete rock temple, the red sand stone temple, and another built of lime stone, or bastard marble I call it; then, right beside of that, another one of adobies, mixed with pebbles—take that clay, and these pebble stones that are so abundant here, and mix in with them straw, and build another temple of that composition, besides the three which are built of different kinds of rock, and let them stand together—which do you think will stand the longest?

Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will still be standing, and be in moderate condition. The red sand stone will go the next, and the other two still remain, the bastard marble or lime stone will be in pretty good preservation; and when that is all decomposed and washed away into the Jordan, you will find that temple which is built of mud or adobies, as some call them, still remains, and in better condition than at the first day it was built.

You may ask any practical chemist, any man who knows, understands, and studies the elements, and he will corroborate these statements. This is a matter I want you to look at, to think and meditate upon. I do not talk about the expense of the building, and the time it would take to erect it, but its durability, and which is the best material within our reach to build it with. If you take this clay, which is to be found in abundance on these bottom lands, and mix with it these pebble rocks, and make adobies of the compound, it will petrify in the wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much. My simple philosophy is this. The elements of which this terra firma is composed, are every moment either composing or decomposing. They commence to organize or to compose, and continue to grow until they arrive at their zenith of perfection, and then they begin to decompose. When you find a rock that has arrived at its greatest perfection, you may know that the work of decaying has begun. Let the practical chemist make his observations upon a portion of the matter of which this earth is composed; and he will find, that just as quick as it is at its perfection, that very instant it begins to decompose. We have proof of this. Go into Egypt, for instance, and you will find the monuments, towers, and pyramids, that were erected in the days of Joseph, and before he was sold into Egypt; they were built of what we call adobies, clay mixed up with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they still remain. But you cannot find a stone column that was reared in those times, for they are all decayed. Here we have actual proof that the matter which is the furthest advanced to a state of perfection, is the first to decompose, and go back into its native element, at which point it begins to be organized again, it begins to congeal, petrify, and harden into rock, which grows like a tree, but not so perceptibly.

Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field; they do not grow as fast, but they are all the time composing or decomposing. So much, then, for my views touching the material to be used in building a Temple upon this block. You may go to San Pete and get stone for it, and when five hundred years have elapsed you will not find a building. You may build of that red sand stone, and it will live out the San Pete rock, and the lime stone will out-live that. But when you come to the adobies, they will out-live either of them, and be five hundred years better than the day they were first laid. This is a pretty strong argument in favor of a mud building.

How long has the city of Washington been built? What was there before my father entered into the revo-

lutionary war? Where was the Capitol then? It was in Philadelphia sixty years ago, there was no such thing as a Capitol in Washington. Let me ask a question—is it built of rock? I never was there. [Voice, "Yes."] It is built of rock. The House of Representatives was rebuilt in 1812, not more than forty years ago. Would any of you that have not been there, suppose that it would need patching up already to make it comfortable for the representatives of the nation? This, however, is the case, for within ten years past eighty thousand tons of putty have been used to putty up the places where the stone has decayed by the operation of the elements, and it has not yet been built forty years. I mention this, because I wish the Conference to know what they are doing when they commence to build a temple of stone. As for myself, I know enough about rock. If a man should undertake to put me up a stone house, I should wish him to build it of adobies instead, and then I should have a good house. We are talking about building one for the community, and I mention this about the Capitol to show you that the rock does not endure; the moment it becomes as hard as it is ever going to be, that moment it begins to decay. It may be a slow process in growing, or decomposing, yet it is doing the one or the other continually.

I have my own individual thoughts, of course, and these I express with regard to the temple. According to my present views, there is not marble in these mountains, or stone of any kind or quality, that I would rather have a building made of than adobies. As for the durability of such a building, the longer it stands the better it becomes; if it stands five thousand years, it increases in its strength until it comes to its highest perfection, before it begins to decay. What do our "Mormon" boys say about trying to dig into one of those old Catholic cathedrals that are now standing in California? They say they might as well have undertaken to dig through the most solid rock you ever saw, as to dig through those adobie walls. Do you think they are decaying and falling down? No, they are growing better all the time, and so it is with the houses we live in. If they have good foundations, these houses that we live in will be better when they have stood fifty years than they are at this day. I will not say that it is so with a stone house, or with a brick house; for when you burn the clay to make brick, you destroy the life of it, it may last many years, but if the life is permitted to remain in it, it will last until it has become rock, and then begin to decay.

As for the temple, I will give you the nature of your vote with regard to it—the sum of it was, that those that dictate the building of it be left to do with it as they please. They will, anyhow. But I give it as my opinion that adobies are the best article to build it of. I do not fear the expense, neither do I care what you build it of; only when it is built, I want it to stand, and not fall down and decay in twenty or thirty years, like brother Taylor's one would, that he was giving an exposition of; "that when we go within the vail into the heavenly world, we need not be ashamed of it, but when we look down upon it, it will be of solid rock:" but if it is built of San Pete rock, when he looks down to see it he will find it *aint there*, but it is gone, washed into the Jordan. It cannot remain, it must decay.

May the Lord bless you. Amen.

# LEGITIMACY AND ILLEGITIMACY.

A SERMON DELIVERED BY ELDER JOHN TAYLOR, AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1853.

It rejoices my heart to hear the principles that have been advanced this day by our President, because they have their foundation in truth; are based upon the principles of equity, and are calculated to promote the happiness, well-being, exaltation, and glory of man, in time, and throughout all eternity. They lead us back into eternity; they existed with us there, and in all the various stages of man's existence they are calculated to elevate and ennoble him, and place him in a proper position before God, angels, and men. They will put him in possession of his legitimate right, save him from the grasp of the adversary, from every subtle stratagem of the powers of darkness, and place him in his proper station in time and in eternity.

I have been much pleased with and edified by the remarks that have been made upon this stand during the Conference. Wisdom has been displayed in them; from them the intelligence of heaven has beamed forth, the mysteries of eternity have been spread before our minds, and we have had a view of heavenly things, that has filled our hearts with joy and our mouths with praise. It has made us feel as though we were upon the threshold of eternity; as though we were eternal beings, and had to do with eternal things; as though the things of this world were short, fleeting, and evanescent, not worthy of a thought when compared with those things that are calculated to exalt and ennoble us in time and in eternity.

The principles of justice, righteousness, and truth, which have an endless duration, can alone satisfy the capacious desires of the immortal soul. We may amuse ourselves like children do at play, or engage in the frivolities of the dance. We may take our little enjoyments in our social assemblies, but when the *man* comes to reflect, when the *Saint of God* considers, and the visions of eternity are open to his view, and the unalterable purposes of God are developed to his mind—when he contemplates his true position before God, angels, and men, then he soars above the things of time and sense, and bursts the cords that bind him to earthly objects; he contemplates God and his own destiny in the economy of heaven, and rejoices in a blooming hope of an immortal glory.

Such have been some of our feelings, while our minds have been carried away from the things of earth to contemplate the things with which eternal beings are associated, and the glories that await us in the everlasting mansions of the Gods.

The principles that we have to do with, then, are eternal, and not simply to play a game upon the checker of mortality, on which people can win and lose for the time being. We have to do with that which shall continue

"While life, and thought, and being last,
Or immortality endures."

We seek not to build our hopes upon things that are evanescent, fleeting, and transitory.

It is not he that can play the best game at checkers, that can take the most advantage of his neighbor, that can grasp the most earthly good, or that can put himself in possession of anything his heart desires pertaining to time, that is the most happy; but it is *he* who does that which will *last*, *live*, and *continue* to abide with him while "*immortality endures*," and still be on the increase worlds without end.

If we can possess principles of this kind, then we are safe, every thing else amounts to an illusion or a delusion, which cannot satisfy the desires of the mind, but as the Prophet says, it is like a thirsty man who dreams he is drinking, but when he awakes, he is faint, and his soul is thirsty; he dreams that he is eating, and when he awakes his soul is empty. This is the true situation of all men who are without God in the world; and nothing but a knowledge of eternal principles, of eternal laws, of eternal governments, of eternal justice and equity, and of eternal truth, can put us right, and satiate the appetite of the immortal soul.

If we make not a just estimate of these things, it is in vain that we attempt to say, "Lord, Lord," because we do not the things which He says. Every thing associated with the Gospel of salvation is eternal, for it existed before the "morning stars sang together for joy," or this world rolled into existence. It existed then, just as it now exists with us, and it will exist the same when time with us is no more. It is an eternal principle, and every thing associated with it is everlasting. It is like the Priesthood of the Son of God, "without beginning of days or end of years." It lives and abides for ever. If there is any principle that is not eternal, it is not a principle of the Gospel of life and salvation.

There are many changes and shifting scenes that may influence the position of mankind, under different circumstances, in this state of mortality; but they cannot influence or change the Gospel of the Son of God, or the eternal truths of heaven; they remain unchangeable; as it is said very properly by the Church of England, in one of their homilies, "as it was in the beginning, is now, and ever shall be, worlds without end." If nothing else they say is true, that is, and I can say amen to it, with all my heart. All true principles are right, and if properly understood and appreciated by the human family, to them they are a fountain of eternal good.

The principle of "heirship," which President Young preached about today, is a principle that is founded on eternal justice, equity, and truth. It is a principle that emanated from God. As was said by some of our brethren this morning, there may be circumstances arise in this world to pervert for a season the order of God, to change the designs of the Most High, apparently, for the time being, yet they will ultimately roll back into their proper place—justice will have its place, and so will mercy, and every man and woman will yet stand in their true position before God. If we understand ourselves correctly, we must look upon ourselves as eternal beings, and upon God as our Father, for we have been taught when we prayed to say, "Our Father, which art in heaven, hallowed be thy name." We have fathers in the flesh, and we do them reverence, how much more shall we be in subjection to the Father of Spirits and live. I need not enter into any proof in relation to this, for it is well understood by the Saints that God is the Father of our spirits, and that when we go back into His presence, we shall know Him, as we have known our earthly parents. We are taught to approach Him as we would an earthly parent, to ask of Him such blessings as we need; and

He has said, If a son ask bread of his father shall he give him a stone, or if he ask for fish, a scorpion. If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give His holy Spirit to them that ask Him.

We have a Father, then, who is in heaven. He has placed us on this earth for some purpose. We found ourselves in possession of bodies, mental faculties, and reasoning powers. In a word, we found ourselves intelligent beings, with minds capable of recalling the past and launching into the unborn future with lightning speed; and were it not for this earthly tabernacle, this tenement of clay, they would soar aloft and contemplate the unveiled purposes of Jehovah in the mansions of the redeemed. We found ourselves here with minds capable of all this and more. God, who has ordained all things from before the foundation of the world, is our Father. He placed us here to fulfil His wise and unerring counsels, that we might magnify our calling, honor our God, obtain an exaltation, and be placed in a more glorious, exalted, and dignified position than it would have been possible for us to enjoy if we had never taken upon us these bodies. This is my faith; it is the faith of this people.

I have no complaints to make about our father Adam eating the forbidden fruit, as some have, for I do not know but any of us would have done the same. I find myself here in the midst of the creations of God, and it is for me to make use of the intelligence God has given me, and not condescend to anything that is low, mean, grovelling, and degrading — to anything that is calculated to debase the immortal mind of man, but to follow after things that are in their nature calculated to exalt, ennoble, and dignify, that I may stand in my true position before God, angels, and men, and rise to take my seat among the Gods of eternity.

We will now come to the principle of *legitimacy*, which was the text given out this morning—to our rights, privileges, Priesthoods, authorities, powers, dominions, &c. &c. And as some of us are Scriptorians, and all profess to believe the Bible, I feel inclined to quote a text from it. Paul, when speaking of Jesus Christ, gives us to understand that he is the first-born of every creature, for by him were all things made that were made, and to him pertains all things; he is the head of all things, he created all things, whether visible or invisible, whether they be principalities, powers, thrones, or dominions; all things were created by him and for him, and without him was not anything made that was made. If all things were created by him and for him, this world on which we stand must have been created by him and for him; if so, he is its legitimate, its rightful owner and proprietor; its lawful sovereign and ruler. We will begin with him, then, in the first place, in treating on the subject of legitimacy.

But has he had the dominion over all nations, kindreds, peoples, and tongues? Have they bowed to his sceptre, and acknowledged his sway? Have all people rendered obedience to his laws, and submitted to his guidance? *Echo* answers "NO!" Has there ever been a kingdom, a government, a nation, a power, or a dominion in this world that has yielded obedience to him in all things? Can you point out one?

We read of the Jews who were a nation that submitted only in part to his authority, for they rebelled against his laws, and were placed under a schoolmaster until the Messiah should come. We read also, in the Book of Mormon, of some Nephites that dwelt upon this land, who kept the commandments of God, and perhaps were

more pure than any other nation that history gives any account of. But, with these exceptions, the nations, kingdoms, powers, and dominions of the world have not been subject to the law, dominion, rule, or authority of God; but, as it is expressed by one of the ancients, the prince and power of the air, the god of this world has ruled in the hearts of the children of disobedience, and led them captive at his own will. Where is the historian, the man acquainted with ancient lore, who can point me out one government, nation, power, or dominion, that has been subject to the rule of God, to the dominion of Jesus Christ, with the exception of those Jews and Nephites which I have referred to? If there has been any such nation, the history of it has escaped my notice. I have never been able to obtain such information.

What then has been the position of the world for generations past? They have been governed by rulers not appointed of God; if they were appointed by Him, it was merely as a scourge to the people for their wickedness, or for temporary rulers in the absence of those whose right it was to govern. They had not the legitimate rule, Priesthood, and authority of God on the earth, to act as His representatives in regulating and presiding over the affairs of His kingdom.

Perhaps it may be well, at this stage of my remarks, to give you a short explanation of my ideas on government, legitimacy, or Priesthood, if you please. The question, "What is Priesthood?" has often been asked me. I answer, it is the rule and government of God, whether on earth, or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominion, then nothing but the Priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

In the absence of this, what has been the position of the nations? You who have made yourselves acquainted with the political structure and the political intrigues of earthly kingdoms, I ask, from whence did they obtain their power? Did they get it from God? Go to the history of Europe, if you please, and examine how the rulers of those nations obtained their authority. Depending upon history for our information, we say those nations have been founded by the sword. If we trace the pages of history still further back to the first nation that existed, still we find that it was founded upon the same principle. Then follow the various revolutions and changes that took place among subsequent nations and powers, from the Babylonians through the Medo Persians, Grecians, Romans, and from that power to all the other powers of Europe, Asia, and Africa, of which we have any knowledge: and if we look to America from the first discoveries by Columbus to the present time, where are now the original proprietors of the soil? Go to any power that has existed upon this earth, and you will find that earthly government, earthly rule and dominion, have been obtained by the sword. It was the sword of men that first put them in possession of this power. They have walked up to their thrones through rivers of blood, through the clotted gore and the groans of the dying, and through the tears and lamentations of bereaved widows and helpless orphans; and hence the common saying is, "Thrones won by blood, by blood must be maintained." By the same principle that they have been put in possession of territory, have they sought to sustain themselves—the same vio-

lence, the same fraud, and the same oppression have been made use of to sustain their illegitimacy.

Some of these powers, dominions, governments, and rulers, have had in their possession the laws of God, and the admonitions of Jesus Christ; and what have they done to his servants in different ages of the world, when he has sent them unto them? This question I need not stop to answer, for you are already made too familiar with it. This, then, is the position of the world. Authority, dominion, rule, government has been obtained by fraud, and consequently is not legitimate. They say much about the ordination of kings, and their being anointed by the grace of God, &c. What think you of a murderer slaying hundreds and thousands of his fellow-creatures because he has the power, and while his sword is yet reeking with human blood, having a priest in sacerdotal robes to anoint him to the kingship? They have done it. What think you of the cries of the widows, the tears of the orphans, and the groans of the dying, mingling with the prayers and blessings of the priest upon the head of the murderer of their husbands and their fathers?

It is impossible that there can be any legitimate rule, government, power, or authority, under the face of the heavens, except that which is connected with the kingdom of God, which is established by new revelation from heaven.

In a conversation with some of our modern reformers in France, one of their leaders said, "I think you will not succeed very well in disseminating the principles of your religion in France." I replied, "You have been seeking to accomplish something, for generations, with your philosophy, your philanthropic societies, and your ideas of moral reform, but have failed; while we have not been seeking to accomplish the thing that you have, particularly, and yet have accomplished it." We began with the power of God, with the government of heaven, and with acknowledging His hand in all things; and God has sustained us, blessed and upheld us to the present time; and it is the only government, rule, and dominion under the heavens that will acknowledge His authority.

Brethren, if any of you doubt it, go into some of those nations, and get yourselves introduced into the presence of their kings and rulers, and say, "Thus saith the Lord God." They would at once denounce you as a madman, and straightway order you into prison. What is the matter? They do not acknowledge the legitimacy, the rule and government of God, nor will they inquire into them. They receive not their authority from Him. Nations honor their kings, but they do not honor the authority of their God in any instance, neither have they from the first man-made government to the present time. If there has been such a nation, or if there is at this time such a government, it is a thing of which I am ignorant.

The kings and potentates of the world profess to be anointed by the grace of God. But the priests who anoint them have *no authority* to do it. No person has authority to anoint a king or administer in one of the least of God's ordinances, except he is legally called and ordained of God to that power; and how can a man be called of God to administer in His name, that does not acknowledge the gift of prophecy to be the right of the children of God in all ages? It is impossible. These men have been grasping after power, and for this they have laid waste nations and destroyed countries. Some of them possessed it for a while, and others were on the eve of getting it when they were cut off, and down they went. What became of them afterwards? Isaiah in vision saw the kings of the earth ga-

thered together as prisoners in a pit, and after many days they were to be visited.

Having said so much in relation to other governors and governments, we will now notice the difference between them and Abraham of old. Abraham was a man who contended for the true and legitimate authority. God promised to him, and to his seed after him, the land of Canaan for their possession, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." What did Stephen say, generations afterwards? That God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Ezekiel's vision of the dry bones explains this seeming contradiction. The Lord said to him, "Son of man, can these bones live?" &c. Who are they? We are told, in the same chapter, they are the whole house of Israel, and that they shall come out of their graves, bone come to its bone, and sinew to sinew, and flesh come upon them, and they shall become a living army before God, and they shall inherit the land which was given to them and their fathers before them. The measuring line shall again go forth upon those lands, and mark out the possessions belonging to the tribes of Israel.

Abraham was a man who dared fear God, and do honor to His authority, which was legitimate. God tried and proved him, the same as He has tried many of us, and felt after his heart-strings, and twisted them round. When He had tried him to the utmost, He swore by Himself, because He could swear by no greater, saying, "That in blessing I will bless thee, and in multiplying I will multiply thy seed." "And in thy seed shall all the nations of the earth be blessed." Abraham obtained his dominion by legitimate authority; his Priesthood was obtained from God; his authority was that which is associated with the everlasting Gospel, which was, and is, and is to come, that liveth and abideth forever. And the promises made to him will rest upon him and his posterity, through every subsequent period of time, until the final winding up scene of all things. Will he ever obtain them? Yes. For we are eternal beings, and I am now talking as though we were in eternity. We shall wake up in the morning of the resurrection, attain to all the blessings which have been promised to us, and strike hands with Abraham, and see him inherit the promises. Abraham and all his children will then inherit the promises, through the principle of legitimacy. And there are many of the sons and daughters of Abraham among us at the present time; these will be baptized for their dead brethren and sisters, and by this means bring them unto Christ, beginning on the outside branches of the tree, and so progressing to the main stock, and from that to the root. And it shall come to pass that all Israel shall be saved. Why? Because it is their legitimate right. And they are Israel who do the works of Abraham.

Thus it is, then, with Abraham. The old man feels perfectly easy about the matter; and if he does see many of his descendants existing as a cursed race on account of their transgressions, many of them enjoying no higher avocation than crying "Old clothes," still the time of their redemption will come, and by means of the eternal Gospel and Priesthood, they with us will be made perfect, and we with them. While the faithful are

operating in heaven to bring this about, the Saints are operating on earth; and by faith and works we will accomplish all things, we will redeem the dead and the living, and all shall come forth, and Abraham will stand at the head of his seed as their ruler. This is his legitimate position.

We will now notice those men who are contending for it without any authority, and make a contrast between the two. We see them gathering their forces, and using their influence to destroy the poor among men. How long will the kings and rulers of the earth do this? Until they are dead and damned. And what then? They will be cast down into a pit. Isaiah saw them there, along with many other scoundrels, murderers, and scamps. After many days they will be visited, but they have got to lie in prison a long time for their transgressions. The one is legitimacy, and the other is illegitimacy; the one is the order of God, and the other is the order of the devil.

Such is the position of things in relation to the world, to legitimacy and illegitimacy, in regard to things that are right and things that are wrong. Jesus Christ created all things, and for him were they made, whether it be principalities, powers, thrones, or dominions. Now the question is, is he going to be dispossessed of his right because scoundrels exist in the world, and stand in power and dominion; because his subjects have rebelled against him from time to time, and usurpers have taken his place, and the dominion is given to another? Verily, no. But the time will come when the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High, and they will possess it for ever and ever.

We will now notice some of the acts of God, and some of the acts of those who have been under the dominion of Satan, those who have had dominion over the world—the proud and haughty usurpers, and the shedders of innocent blood. These are they that have lived in the world, and possessed all the good things of it. And what has been the situation of the Saints in every age? All those who dared acknowledge that God lived, that this kingdom belonged to Him, that it was His right, and that He would without doubt possess it, have been trodden under foot, persecuted, cast out, hated, killed; "they wandered about in sheep-skins and goat skins; being destitute, afflicted, and tormented." As one of old says, in speaking of the Jews—Which of the prophets have not your fathers killed, who testified before of the coming of the Just One.

This was the case in ancient days, and has been carried on in modern times. I have, with my own eyes, seen holy Prophets expire, who were killed by the hands of a murderous gang of blood-thirsty assassins, because they bore the same testimony that the holy Prophets did in days of old. How many more of their brethren who dared acknowledge the truth, have fallen beneath the same influences—have been shot, whipped, imprisoned, and put to death in a variety of ways, while hundreds of others, driven from their homes in the winter, have found their last bed; they were worn out with suffering and fatigue, the weary wheels of life stood still; they were obliged to forsake the world, in which they could no longer remain, because of the persecution heaped upon them by the enemies of the truth.

The reason of all this vile outrage upon innocent men, women, and children, is because there is no legitimate rule upon the earth. God's laws and government are not known, and His servants are despised and cast out.

Legitimacy and right, whether in heaven or on earth, cannot mix with

anything that is not true, just, and equitable; and truth is free from oppression and injustice, as is the bosom of Jehovah. Nothing but that will ultimately stand. What has been the position of the world generally, among themselves? You see men marshalling armies, and making war with one another to destroy each other, and take possession of their territory and wealth. One man who is in possession of wealth, power, and authority, sees oppression exercised by kings; so he follows the example, as do rulers who exercise authority under their sovereign; then others in a still lower degree do the same; thus oppression treads upon the heels of oppression, and distress follows distress. You will find this to exist in a great measure through every grade of society, from the king on his throne, down to the match-maker, or the chimney-sweep.

To ameliorate the condition of man, there are a great many institutions introduced into the world in the shape of Tract Societies, Bible Societies, and many more too numerous for me to name. Many of them are founded by sincere men, but commencing on the wrong foundation, they keep wrong all the time, and fail to accomplish the object desired. If any one of these different institutions were to carry out their own principles, they would not only fail in accomplishing the object they have in view, but ultimately destroy themselves.

There are Peace Societies among the rest; their object is to bring peace into the world, without the Spirit of God. They see plainly that peace is desirable, but they wish to graft it on to a rotten stock. In Europe they had a "Peace Congress," and sent their representatives to all parts of the world; and of course this "Congress of Peace" wished to regulate the world, make an end of war, and bring in universal peace.

Talk about peace, when rancorous discord makes its nest in the councils and cabinets of all nations, and the hearts of their statesmen are steeped in hatred one to another. Jealousy, animosity, and strife, like the influence of a deadly contagion, may be found in almost every family; brother rising up against sister, sister against brother, the father against the mother, and the mother against the father, etc. We can find discord reigning even in the "Peace Society" itself.

Jesus Christ says, "My peace I give unto you: not as the world giveth, give I unto you," &c. Wherever this peace exists, it leaves an influence that is comforting and refreshing to the souls of those who partake of it. It is like the morning dew to the thirsty plant. This peace is alone the gift of God, and it can only be received from Him through obedience to His laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven, and obedience to its laws.

Everything is disordered, and in confusion in the world. The reason is, because no legitimate authority has been known or acknowledged on the earth. Others have been trying to build up and establish what they supposed to be the kingdom of God. The socialists of France call themselves religous people, and they also expect to bring about a reign of glory through a species of Robespierreism. I was told by a man well acquainted with matters of fact in relation to these things, that if they gained the ascendancy in France, their first object would be to erect a statue to Robespierre. They were going to cut off thousands of people, to accomplish their designs: and had not Napoleon taken active measures to head them, bands of men were ready on a moment's warning to

cut off the heads of thousands, and among these, I was informed, fifty thousand priests were doomed.

These are some of the principles and ideas that exist in the world, among the various nations and institutions of men, which are framed according to illegitimate principles. A change of government changes not the condition of the people, for all are wrong, and acting without God.

Our ideas are, that the time has come to favor God's people; a time about which Prophets spoke in pathetic strains, and poets sung. These men of God looked through the dark vista of future ages, and being wrapped in prophetic vision, beheld the latter day glory—the time of the dispensation of the fulness of times, spoken of by all the holy Prophets since the world began; for they all looked forward with joyful anticipations to the things which have commenced with us; they all had their eye upon the time when legitimacy would obtain its proper place upon the earth, in the shape of the kingdom of God established in the world, when all false rule and dominion would be put down, and the kingdoms of this world would become subject to God and His Christ. These are the ideas that they had, and these are the things we are seeking to carry out.

If we look at what illegitimacy has done in former times, we shall see the absolute necessity of the restitution spoken of by the Prophets, for it has filled the earth with evil, it has caused the world to groan in bondage, laid millions in the cold embrace of death, and caused disease to spread its pestiferous breath among the nations, leaving ruin, misery, and desolation in its path, and made this fair earth a howling wilderness. And nothing but the wisdom and intelligence of God can change it. The kingdom of God will establish truth and correct principles —the principles of truth, equity, and justice; in short, the principles that emanate from God, principles that are calculated to elevate man in time and through all eternity. How shall this be? It will be by a legitimate rule, authority, and dominion.

Who have we for our ruling power? Where and how did he obtain his authority? Or how did any in this Church and kingdom obtain it? It was first obtained by a revelation from the Lord of the Universe, by the opening of the heavens, by the voice of God, and by the ministering of holy angels. It is by the voice of God and the voice of the people, that our present President obtained his authority. Many people in the world are talking about mis-rule and mis-government. If there is any form of government under the heavens where we can have legitimate rule and authority, it is among the Saints. In the first place, we have a man appointed by God, and, in the second place, by the people. This man is chosen by yourselves, and every person raises his hand to sanction the choice. Here is our President, Brigham Young, whom we made choice of yesterday, who is he? He is the legitimate ruler among this people. Can anybody dispossess him? They cannot, because it is his legitimate right, and he reigns in the hearts of the people. He obtains his authority first from God, and secondly from the people; and if a man possesses five grains of common sense, when he has a privilege of voting for or against a man, he will not vote for a man that oppresses the people; he will vote according to the dictates of his conscience, for this is the right and duty of this people in the choice of their President, and other leading officers of the kingdom of God. While this is being done here, it is being done in every part of the world, wherever the Church of Jesus Christ of Latter-Day Saints has a footing. Is there a monarch, potentate, or power under the heavens that under-

goes a scrutiny as fine as this? No, there is not; and yet this is done twice a year, before all the Saints in the world. Here are legitimacy and rule. You place the power in their hands to govern, dictate, regulate, and put in order the affairs of the kingdom of God. This is, *Vox Dei vox populi.* God appoints, the people sustain. You do this by your own act; very well, then, it is legitimate, and must stand, and every man is bound to abide it if it takes the hair off his head. I know there are things sometimes that are hard, tough, and pinching; but if a man is a man of God, he has his eyes upon eternal things, and is aiming to accomplish the purposes of God, and all will be well with him in the end.

What advantage is there, then, between this government and others? Why, we have peace, and as eternal beings we have a knowledge of eternal things. While listening to the remarks made on this stand, what have we not heard—what have we not known? The curtains of heaven have been withdrawn, and we have gazed as by vision upon eternal realities. While, in the professing world, doubt and uncertainty throw their dark mantle over every mind.

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him; we are all one, and will take the kingdom and possess it under the whole heavens, and reign over it for ever and ever. Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other.

"There's a good time coming, Saints,
A good time coming,
There's a good time coming, Saints,
Wait a little longer."

Having said so much on this point, we will return to the principle of legitimacy. God is our legitimate Father, and we are His children, and have a claim upon Him, and He has a claim upon us. We have come into this world to accomplish a certain purpose, and we have come in the dispensation of the fulness of times, when God decreed to gather all things together into one, whether they be things in heaven or on earth; and everything that has been in existence in any age of the world, or that is, or will be, which is calculated to benefit and exalt man, we shall have; consequently it is for us to look after anything and everything that ever has been true, or that has ever been developed in any period of the history of man, for it all belongs to us, and has got to be restored, for restitution means bringing back that which is lost. If the Antediluvians enjoyed anything that was good, true, and eternal, which is not yet made known to us, it has to be restored; or if anything existed among the ancient Patriarchs and Prophets, that has been lost, it has to be restored. If there are any people of God upon any detached part of this world, they with it have got to be restored. God's word will also be gathered into one, and His people and the Jews will hear the words of the Nephites, and the Ten Tribes must hear the words of the Jews and Nephites, and God's people be gathered and be one. All things will be gathered in one, and Zion be redeemed, the glory of God be revealed, and all flesh see it together. God's dominion will be established on the earth, the law go forth from Zion, and the word of the Lord from Jerusalem, and the kingdoms of this world will become subject to God and His Christ.

As eternal beings, then, we existed with our Father in the eternal worlds. We came on to this earth, and obtained tabernacles, that through taking possession of them, and passing through a scene of trial, and tribula-

tion, and suffering, we might be exalted to more glory, dignity, and power, than would have been possible for us to obtain had we not been placed in our present position. If any of you do not believe this, let me refer you to a passage of Scripture or two. How was man created at first? We are told that God made man a little lower than the angels; then says Paul, "Know ye not that we shall judge angels." What through? It is through the atonement of Jesus Christ, through the taking of our bodies, the powers of the holy Priesthood, and the resurrection of Jesus Christ that we shall obtain a higher exaltation than it would have been possible for us to enjoy, if we had not fallen. To do right in our present state, then, we must carry out the principle of legitimacy according to a correct rule, and, if we profess to be subjects of the kingdom of God, we must be subject to the dominion, rule, legitimacy, and authority of God. No person can escape from this, unless he apostatizes, and goes to the devil, like a fool. He must be a fool who would barter away eternal life, thrones, principalities, and powers in the eternal world, for the paltry trash which exists in the shape of wealth and worldly honor: to let go his chance of heaven and of God, of being a King and Priest unto Him, of living and reigning for ever, and of standing among the chiefs of Israel. I cannot help calling such men fools, for they are damned now in making such a choice, and will be hereafter.

I will say a little more on legitimacy and right to rule. What would be the position of a man who would take a course to rob his neighbor, or take advantage of him in the case of his legitimacy, which you have heard of this morning? Such a man must be a greater fool than the other. For instance, a good man dies, who has served God in righteousness all his days; the weary wheels of life stand still, and he goes to the world of spirits. He believed in the principles of justice, equity, righteousness, and truth, and that his rights would be held sacred to him by his brethren after he was gone. But some professed man of God comes to his widow, and wants to steal her away from him; he would rob the dead with impunity, under the ostensible garb of justice to her and her dead husband; he will tell her he is doing it out of pure love to them both, and he is going to exalt them in the kingdom of God. We read of the kingdom of God suffering violence; if violence is ever attempted, it is in a case of this kind. It is bad enough to steal from a man his earthly property, his oxen, his cow, his horse, his harness, his wagon wheels, and other paraphernalia; but what think you of a man that would rob the dead of a treasure which he holds the most dear, and prized as the most precious thing he possessed on earth — his affectionate wife! Such a person will assuredly miss his figure.

You will find in the ancient laws of Israel, there were proper rules in relation to these matters; one was, that if a man died without a child, his brother or the nearest relation of the husband should take the widow, and raise up seed to her husband, that his name might be continued in Israel, and not be blotted out. Where did these laws come from? We are told they came from God. But instead of doing this, suppose he should try to steal this woman away, and rob his brother—how would he get along, I wonder, with such a case against him, at the bar of justice? The laws and ordinances that exist in the eternal world have their pattern in the things which are revealed to the children of men on earth. The Priesthood as it exists on the earth is a pattern of things in heaven. As I said in a former part of this discourse, Priesthood is

legitimate rule, whether on earth or or in heaven. When we have the true Priesthood on earth, we take it with us into the heavens; it changes not, but continues the same in the eternal world.

There is another feature of that ancient law which I will mention. It was considered an act of injustice for the nearest relation not to take the wife of the deceased; if he refused to do it, he was obliged to go before the Elders of "Israel, and his brother's wife shall loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house; and his name shall be called in Israel, The house of him who hath his shoe loosed." If the restitution of all things is to be brought to pass, there must be a restitution of these things; everything will be put right, and in its proper place.

There is another thing which is most grievous, afflicting, and distressing to contemplate. When a man takes to himself a woman that properly belongs to another, and defiles her, it interferes with the fountain of life, and corrupts the very source of existence. There is an offspring comes forth as the fruit of that union, and that offspring is an eternal being—how can it be looked upon? To reflect upon it, wounds the finest feelings of human nature in time, and will in eternity. For who can gaze upon the degradation of their wife, and the corruption of their seed, without peculiar sensations? How much more is this feeling enhanced when the wronged man considers that he has been robbed by one who professed to be his friend? This thing is not to be trifled with, but is of the greatest importance; hence the necessity of the sealing powers, that all things may be pure, chastity maintained, and lasciviousness be rooted out from among the Saints. Why so? That we may have a holy offspring, that shall be great, and clothed with the mighty power of God, to rule in His kingdom, and accomplish the work we propose they shall fulfil; and that when we go to sleep, we may sleep in peace, knowing that justice will be administered in righteousness. We shall know that we have a claim upon our own in the first resurrection; we shall know that our wives and our children will be there to join us, justice will be administered, and we shall have a claim upon them in the eternal world, and that no unprincipled scoundrel will be permitted to set his foot on another, or rob him of his just claims. Why is a woman sealed to a man for time and all eternity? Because there is legitimate power on earth to do it. This power will bind on earth and in heaven; it can loose on earth, and it is loosed in heaven; it can seal on earth, and it is sealed in heaven. There is a legitimate, authorized agent of God upon earth; this sealing power is regulated by him; hence what is done by that, is done right, and is recorded. When the books are opened, every one will find his proper mate, and have those that belong to him, and every one will be deprived of that which is surreptitiously obtained.

Let us do righteously, and you who would seek to injure another and take advantage of one who was just and faithful to his God in his day, how would you like, when you get a few years older and drop into eternity, for somebody to come and serve you the same? You could not expect anything else, you could not die without being menaced by this supposition, and your dying pillow would be made unhappy, you would know you had done wrong, and would expect somebody to measure to you the same measure pressed down, shook together, and running over.

We have been told to preach confidence—correct principles and just dealings alone will inspire it. If a

man speaks that which is not true about another, can you have confidence in him? No. If a man defrauds another, can you have confidence in him? No, But if you would, through a principle of covetousness, seek to sap the foundation of another's happiness, by trying to wrench from him those sacred rights which pertain to his interest in the eternal world, how much greater will be your condemnation? Nothing but truth, integrity, virtue, honor, and every pure principle, will stand in the great day of God Almighty. If such a person happens to get through this world, he will find barriers in the next, and probably miss a chance of obtaining a place in the first resurrection. Nothing contrary to the authority, rule, and government of heaven, will stand in time or in eternity; and if any man wants to be blessed and honored, and to obtain a high place in the eternal world, let him pursue a course of honor, righteousness, and virtue before his God; and if he wants to find himself amongst usurpers, defrauders, oppressors, and those in possession of illegitimate claims, let him take an opposite course. If time would permit, much more might be said about social, family, and individual legitimate rights; but as time hastens, I forbear for the present.

Well, brethren and sisters, may God bless you. Amen.

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## EFFECTS AND PRIVILEGES OF THE GOSPEL—THE LATTER-DAY SAINTS AND THE CHRISTIAN WORLD.

A DISCOURSE DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 24, 1853.

I feel disposed to occupy a portion of time this morning.

I have no doubt but the people, who are Saints, are much edified by the preaching and exhortations given from this stand. Were I to speak for myself, I could truly say, I am glad, I rejoice, and I feel exceedingly happy, when preaching myself, and when listening to preaching, exhortations, and prayer, and when associating with the Saints in other occupations and pursuits of life. Also in a family capacity, in our family prayer meetings, and in all the avocations of life that concern myself as an individual, I am happy.

The Gospel of Jesus Christ, as it is given in the Old and New Testaments, the Book of Mormon, the Book of Doctrine and Covenants, and in the experience of every true Christian who has lived and still lives upon the earth, teaches that it is the privilege of every Saint so to live and walk before their God, as to enjoy the light of the spirit of truth from day to day, from week to week, and from year to year, through their whole lives. Without this privilege in the Gospel, connected with

the gifts of the Holy Ghost, I should be inclined to believe that the religion that is taught in the Bible and in the Book of Mormon, would amount to nothing more than a mere phantom—an imaginary thing. It would be inadequate to satisfy, in any degree, the mind of man, as it is now organized.

I can appeal to the experience of thousands, as well as to my own, that the doctrine of the Saviour is *true*, that the history given in the New Testament is a true history, as far as it goes, of the feelings and the experience common to every variety of human life, and chimes with the experience of every true believer in Jesus Christ in all ages of the world, though the expression, "*true believer*," needs qualifying, for many believe *who do not obey*—I will qualify it by saying, a believer in Jesus Christ, who manifests his faith to God, angels, and his brethren, by his obedience. Not but that there are believers who do not obey, but the only true believers are they who *prove their belief* by their obedience to the requirements of the Gospel.

It is a special privilege and blessing of the holy Gospel to every true believer, to know the truth for himself. For orators to speak to us, Prophets to expound the law, and teach us doctrine, for the special purpose of giving us comfort, is not particularly required; but in the reflections and meditations of the mind in contemplating the things of God and the rich treasures of infinite wisdom, which are opened to the children of men who obey the Gospel, they enjoy a continual feast to the soul. This is the privilege of Latter-day Saints, it is the privilege of the whole world, as quick as the knowledge of God can be disseminated among the people. It is true, the world groans in darkness. They are bound with the fetters of unbelief, error, and ignorance, more than we are; yet we can say truly, that we only begin to see the dawning of truth through the deep mantle of ignorance in which we are enveloped. To those who live faithfully in their duty as Saints of God, and *continue* to serve Him, time will develop that the Latter-day Saints—the best of them—the most intelligent among them, are still in ignorance, still wanting, still looking for something more, still increasing, still growing; I say, time will develop to their satisfaction that at this stage of their existence they were in ignorance, but not to the same degree as those who had not had the privileges they enjoyed.

It is frequently observed—especially by the Latter-day Saints—what a curiosity it is, how singular that the Gospel of Jesus Christ should have the effect upon the minds of the people that it does have. It is remarkable! It is strange! When people reflect upon it, they are astonished that the Gospel of salvation should so disturb the feelings, the quiet, the peace of the community. Does it have this effect upon the world? Your own observation enables you to answer in the affirmative. It is a true saying of the Saviour's, that he came not into the world to make peace, to unite the whole people, but to make division. He came for the express purpose of dividing the righteous from the wicked. This formed as much a part of his holy ministry as any other part of the will of his Father.

We see this principle verified from days of old. It was demonstrated in the very commencement of the peopling of the earth. How soon an opposition was introduced in the morning of creation, when righteousness was proclaimed, when truth was revealed, when the light and knowledge of eternity shone with lustrous beauty upon Adam and his children, Cain must rise up and slay his brother, while they were walking with the Lord, while He visited them from day to

day, administered to them, conversed with them, preached to them, and gave them instruction, as I and my brethren instruct you from this stand. He taught them how to live, how to order their course, and acted in all points like a tender and affectionate parent, yet at the same time there must be an opposition.

It is very true, had not sin entered into the world, and opposition been introduced, death would not have entered. From that time to this, death, opposition, selfishness, malice, anger, pride, darkness, and wickedness of every description that could be invented by the children of men, as they have multiplied and spread abroad on the earth, have increased. Yes, verily, they have increased. And the days that we, as Christians, call *the days of darkness* and ignorance, were days of light, knowledge, and intelligence, to exceed that which we enjoy in this age.

We discover that the Gospel of life and salvation is perfectly calculated to disturb the wicked. Shall we say they are at peace? Are they in happiness? Are they enjoying that which their hearts desire? We can truly say they are seeking for it as well as they know how, but the result is, the increase of wickedness upon the earth, and the increased unhappiness of the human family. Mankind, indeed, cannot be happy unless they are first miserable; they cannot be easy, they cannot be at rest and feel comfortable, unless they are first in pain; *they cannot be joyful, unless they are first in sorrow.* Refer, for instance, to your own dispositions, to the fallen nature that is in you. When passion rises within you, can you satisfy your feelings unless you give way to them, to the injury of yourselves and others? You cannot sit down and feel at rest unless you can satiate the burning vengeance of passion, by reeking your vengeance upon some person, or upon some helpless animal.

The Gospel of salvation is perfectly calculated to cause divison. It strikes at the root of the very existence of mankind in their wickedness, evil designs, passions, and wicked calculations. There is no evil among the human family, but at the foundation of which it strikes effectually, and comes in contact with every evil passion that rises in the heart of man. It is opposed to every evil practice of men, and consequently it disturbs them in the wicked courses they are pursuing.

When the Gospel which was preached by Jesus and His Apostles was preached to the children of Israel by Moses, it created the same effect among them. When he taught them to forsake their sins, to forsake every evil principle and practice of their lives, and turn to the Lord with all their hearts, it created such a division that Moses could not establish the Gospel among them, after all the kindness the Lord had shown towards them, though He brought them out of Egypt with a high hand, dividing the sea, causing the water to gush out of the dry rock to quench their thirst, manna to fall from heaven to satisfy their hunger, and quails to satisfy their desire for flesh. He also ordained that their clothing should not wax old, nor their shoes wear out for the space of forty years. They did not have to plough, to reap, or gather into barns, as we do. Notwithstanding this manifestation of the goodness of their God, he could not establish the Gospel among them, and was obliged to give them a law of carnal commandments. Why did not the Lord destroy them, seeing they were so very wicked? He did; and out of all who left Egypt, only two went into the land of Canaan —Joshua and Caleb.

Whenever the Gospel is preached in towns, cities, country places, or in any community who are in darkness, it never fails to bring light; it mani-

fests their ignorance; it distracts them, and annoys their peace. They say, "I supposed I was wise, happy, comfortable, and well enough off; but here comes something that informs me I am mistaken, that this and the other thing are wrong. It reflects light upon my understanding, and teaches me that my acts, while I live upon the earth, should tend to the glory of God and the peace of mankind. This naturally seems contrary to my feelings, disposition, passions, and traditions, and to every thing about me, except the reflection of truth upon my mind, which enlightens my understanding, and teaches me to glorify God, and do good to my fellow creatures."

The Gospel is not only calculated to divide the people, but it will divide sin from those who embrace it with a true heart. In the world we find goodness, honesty, humility, and prudence, which are prompted by the motives of a good heart. But virtue is trampled into the dust, honesty and prudence are pointed at with the finger of scorn and derision! We see almost every principle of righteousness discarded. If the *whole* world are not in this condition already, it needs but a few steps more to lead them into the depths of it, and complete them in their rebellion against all good and its Author.

It is the darkness upon the earth, the gross darkness that broods over the minds of the people, that leads them into error, wickedness, and distraction, yet in the midst of this ignorance and awful corruption of the human mind, there are to be found humility, goodness, and virtue. But what use is made of them? They are destroyed; they are used according to the wishes of the wicked, and according to the designs of the evil designer. This is almost universally the case.

The Gospel is calculated to divide this wickedness from those who embrace it, and then it will divide those who embrace it from those who reject it. Christ and Belial cannot be made friends, neither can the Church of Christ and the worshippers of Belial unite together. They cannot amalgamate. Consequently, those who receive the Gospel with all their hearts, after believing the testimony of God's servants, will divide themselves from those who do not receive it. In this Gospel, life and salvation are offered to every honest soul; in the world they find tribulation, but in Jesus Christ peace. In obeying the Gospel is comfort, but in the glory of the world sadness and sorrow.

If the inquiry should arise in our minds, why it is that we are in the position we this morning occupy, it is very easily answered and understood by every person who understands the nature of the Gospel of Christ. It is because it is impossible to unite Christ and Belial — to unite righteousness with unrighteousness, for they never can go hand in hand. Righteousness cannot become unrighteousness, and wickedness never can inherit a righteous kingdom.

The ancient Saints were and the Saints of latter days have been driven from pillar to post, their name a hiss and a byeword, and their character traduced to the lowest degree. I will appeal to men in this congregation, who have lived for years in the society of the world, who are judges, magistrates, sheriffs, merchants, mechanics, and farmers, if anything was ever alleged against their character until they joined the Latter-day Saints. But where are your characters now in the world? Your former friends *now* have found out that you always were miserable creatures, they *now* declare they never had any confidence in you, for you always were enthusiastic beings, and knew not what you were doing. They always believed you would prove yourselves dishonest, &c.

This has been the character given to the Saints by the world in all ages.

Suppose we now notice that part of the world called Christians, that profess to believe the Old and New Testament, King James's translation. They say they believe this Bible, yet if you are in France, Germany, England, in the United States, in the Canadas, in the islands of the sea, or no matter where among the Christian nations, the moment you make it known that you have embraced the Book of Mormon, and that you believe Joseph Smith is a Prophet, they will at once accuse you of throwing away the Bible, they will publish abroad that you have become a "*Latter-day Saint*," "*a Mormon*," and consequently have denied the Bible you formerly believed, and have cast it entirely away. What is the reason of this, which I need not undertake to substantiate, for it is a fact that almost every person knows? Now, we ARE believers in the Bible, and in consequence of our unshaken faith in its precepts, doctrine, and prophecy, may be attributed "*the strangeness of our course*," and the unwarrantable conduct of many towards this people.

Come, my brother Presbyterian; come, my brother professors of every persuasion of long standing and popular distinction in the world, who are dubbed with the word "ORTHODOX;" come, we are all good Christians; I find no fault with you—why should you find fault with me? But you reply, "I cannot be a Latter-day Saint, consequently we must be separated, and we cannot be brethren any longer."

Come, my good brother Methodist, and my good brother Baptist, you are free and open in your views and feelings, for you hold forth a free salvation. This is a favorite doctrine of the Methodists. They say salvation is handed out to all the human family, without money and without price, and invite them to come and partake of the waters of life freely. *I declare the same.* I am a believer in Jesus Christ, in God the Father, and in the doctrines of salvation as they are taught in the Old and New Testaments, though not so pointedly in the Old as in the New. Yet the same principles of life and salvation are set forth in both of these books, and I believe them. Come, my brother B, do you believe them? You reply, "Yes, and have for these thirty years, twenty-seven of which I have been a preacher of the Gospel. I believe in the Son of God, and in the Old and New Testaments." Well, then, what in the world do you want to quarrel with me for? "Because you are not a believer, you have thrown away the Bible." You are mistaken, Mr. B.; for instead of that, I have learned wisdom, got light, knowledge, and understanding, so that I know how to believe the Bible. I ask you, brother B, how I must believe the Bible, and how shall you and every other follower of the Lord Jesus Christ believe it? "Brother Mormon, how do you believe it?" *I believe it just as it is.* I do not believe in putting any man's interpretation upon it, whatever, unless it should be directed by the Lord Himself in some way. I do not believe we need interpreters and expounders of the Scriptures, to wrest them from their literal, plain, simple meaning.

Let us take up a point of Scripture, and we will try to agree with Mr. B, and take him along with us a few moments, and find out where we disagree. We read in the Bible many things pertaining to life and salvation. We first begin to read that Jesus came in the flesh. Now to touch that point, which I do not purpose to do but slightly this morning, I am sure we shall disagree at the commencement. But suppose I examine that, a moment. The New Testament tells

me that the Father gave His only-begotten Son a ransom for the sins of the world. Do you believe that, brother B.? Do you believe that Jesus Christ is the only-begotten Son of the Father? "Yes." Do you believe the Son was begotten by the Father, as the Apostles said he was? Here I shall have to disagree with you, to begin with; for I believe the Father came down from heaven, as the Apostles said he did, and begat the Saviour of the world; for he is the ONLY-begotten of the Father, which could not be if the Father did not actually beget him in person.

"I cannot believe that, for he is a God without body, parts, or passions; He has no person, therefore, I must disagree with you, brother Mormon." I believe the Father came down in His tabernacle and begat Jesus Christ. Mr. B. believes He has no tabernacle. I believe He has a tabernacle, and begat Jesus Christ in His express image and likeness, because the Bible expressly declares it. You disbelieve it, because your priest and your mother have taught you it is not so. When your mothers first read this Scripture, it was so plain to their understandings and to their children, that they understood it as an angel would, but deacon Jones must be called in to explain, and he explained it away. So I disagree with you, Mr. B., in the first point we have noticed, for you believe that God is without body and parts, while the Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. The priests of this age declare it is not so. The God Mr. B. believes in, is without body, parts, and passions. The God that his "brother Mormon" believes in, is described in the Bible as being a personage of tabernacle, having eyes to see, for he that made the eye shall he not see? Having ears to hear, for his ear are open to hear the prayers of the righteous. He has limbs that he can walk, for the Lord God walked in the garden in the cool of the day. He conversed with His children, as in the case of Moses at the fiery bush, and with Abraham on the plains of Mamre. He alsoate and drank with Abraham and others. That is the God the "Mormons" believe in, but their very religious Christian brethren do not believe in the God of Abraham, Isaac, and Jacob, which is the God the Bible sets forth, as an organized corporeal being. In this one point, you can now clearly see wherein we disagree.

You say, I have thrown away the New Testament. *I say, I have not.* You say, I have sacrificed it for the Book of Mormon. I say, I have not. I have acknowledged the Bible from the time I could be taught by my parents to revere it. They taught me that it was the sacred word of God. And as far as it could be translated correctly from the Hebrew and Greek languages, it is given to us as pure as it possibly could be given. The Bible is mine, and I am not prepared to have you rob me of it, without my consent. The doctrine in it is mine, which I firmly believe. I believe the Father begat the Son, and gave him to be a propitiation for the sins of the world. I believe he died for the redemption of man, and rose again the third day.

Do you believe in the death and resurrection of Christ for the salvation of man, Mr. B.? "Yes."

Again, I believe he endowed the Apostles to go and preach the Gospel of life and salvation to the world. For, said Jesus Christ, "Ye are my witnesses; go and preach my resurrection from the dead. Tell the people, the Father gave me for their sins; but in Adam all die, but in me all shall again be made alive. If they ask you what they shall do to be saved, tell them what I have told every other person who has been sa-

ved; that they can only be saved in acts of obedience to prove they believe in me, in the Father, in heaven, in angels, and in you, that you are my servants and true believers in me. Tell them to go into the waters of baptism, and be baptized for the remission of sins. That is the first ordinance to be attended to after believing. After they have manifested their faith in God the Father, in me, and in your words by their repentance, then immerse them in water in imitation of my burial, and raise them up again out of the water, in imitation of my resurrection."

"Oh," says brother B., "I believe in baptism, but still I believe a person can be saved purely by the blood of Jesus, without the first drop of water." But Jesus told them to go into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

"And do you believe it is absolutely necessary to be baptized in order to be saved? I cannot believe that." This is another point wherein you and I differ, Mr. B. You cannot say with a good grace, you believe the Bible, while in your works you deny it. I not only say I believe, but prove it by my works. I go and submit to be baptized for the remission of sins, as I am commanded.

"But, brother Mormon, do you really suppose that water will wash away your sins?" I will tell you what I suppose. I suppose THE LORD SAID IT WOULD, and further it is none of my business. Baptism has been instituted for the remission of sins; I therefore do it to take away my sins; if there is any guilt in this, it rests upon the Author of it, and not upon me. Paul was told to be baptized TO WASH AWAY HIS SINS.

My Christian brethren in the world say it is a piece of folly—a species of extreme nonsense, to believe that water will wash away sins. It is no matter to me what they say; it is a commandment of the Lord; there is no mistake in it, it tells for itself. He says, Do thus and so, and your sins shall be washed away. I care not how they are taken away; whether an angel takes them to the Lord to get forgiveness, whether they sink to the bottom of the stream, or float on the top, and be scattered to the four winds; He says, *Go into the water* and be baptized, and they shall be washed away; which is enough for me. On this point also the Christian world and the "Mormons" disagree. But I want to know if we agree with the teachings of the Bible, in our belief and practice. The Latter-day Saints believe in doing just what the Lord has told them to do in this book. If they go forth and are baptized for the remission of sins, their sins are remitted to them, if they go with all good conscience, calculating to serve the Lord all the rest of their days.

What next? Jesus instructed his servants, after they had baptized believers, to lay their hands upon them for the gift of the Holy Ghost. We believe in that. What do you believe concerning it, Mr. B.? "Why, I believe it is necessary to give up our hearts to God." We believe that, as much as you do. "I believe in going to our great meetings, to our prayer meetings, and protracted meetings, and camp meetings, and reformation meetings; for they are got up for the purpose of exciting the feelings of the people; I believe in going there and struggling with the Lord for the forgiveness of sins. We do not care how long or how loud you pray; you may pray loud enough to break up the roof of the house, and send it to the four winds, but are you going to get the forgiveness of sins in this way? "O yes, brother Mormon, do you not see the world is almost evangelized

by our meetings, our tract societies, and our missionary societies. We are going to convert the world in that way. I was converted so, and I am trying with all my might to convert others in the same way. We tell sinners to go to the anxious seat to get remission of their sins." Here is where we differ again. You tell them to go to the anxious seat to get forgiveness; Christ, his Apostles, and we, tell them to be baptized for the remission of sins. You also tell them to go to the anxious seat to get the Holy Ghost; we tell them to receive it by the laying on of hands, as the Bible instructs us.

"Well, Mr. Mormon, and do you actually receive the Holy Ghost in that way?" Yes, we do. If you call for testimony to substantiate this, we can give the highest, the testimony of Jesus Christ. He said to his ancient servants, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." We appeal to thousands in this Church, who can testify to the fulfilment of this quotation. At any rate, for one I am here to testify to hundreds of instances, of men, women, and children being healed by the power of God, through the laying on of hands: and many I have seen raised from the gates of death, and brought back from the verge of eternity; and some whose spirits had actually left their bodies, returned again. I testify that I have seen the sick healed by the laying on of hands, according to the promise of the Saviour.

"Well," says Mr. B., "if you have got this great power, and can heal the sick by the laying on of hands, come with me and heal the sick in our neighborhood; or how is it that any of you Mormons die at all?" Take your time, Mr. B. The Bible teaches me I am dust, and to dust I must return. It is not for me to thwart the plans of Jehovah, or do away with any item of doctrine the Lord has taught me. From dust I am, and to dust I must return. So it is with the rest of us, we shall all die and be buried in the silent grave, unless we can obtain faith sufficient to overcome death. We die because we have not conquered death, hell, and the grave. But if we continue obeying the Gospel, you will see the time when we will have that power.

Here again we disagree, as to the reception of the gift of the Holy Ghost. Mr. B. converts people with long prayers and loud shouting; we convert people by preaching repentance, and baptizing them for the remission of sins, and laying on of hands for the gift of the Holy Ghost; which spirit broods over them continually for their good, heals their bodies, enlightens their minds, and makes them humble, meek, and harmless as little children. When a person receives the Holy Ghost by legal authority, he is like a child in its mother's lap; all is harmony, praise to God, and good will to the children of men on the earth. He is full of peace, comfort, and salvation, and feels like crying hallelujah all the time. He is perfectly humble and passive, and the Lord can do with him as He pleases. Will this state of feeling always remain? Will passion ever rise again? Yes; for you then commence a warfare, though the Comforter fills your heart, making you rejoice in God your Saviour, with the atmosphere of your existence clear and unclouded; this is not to continue, but soon the day of trial and temptation darkens the

fair prospect, to teach you to lean on the Lord, and to overcome the world. Under the influence of the Holy Ghost I have felt as happy as I possibly could feel, my heart has been full of joy; I cling to that, and hold fast to the promise of the Lord in the hour of temptation, and call upon Him to give me strength to overcome.

I must break from the thread of my discourse here, and say — Husbands, is that the way you do? Wives, do you adopt that plan when passion arises in your hearts against each other? Do you call upon the name of Jesus Christ, and say, "Father, I ask thee for the gift of thy Spirit to conquer this rising passion;" or do you give way to it, and scold at your wives, or at your children, in bitter and vindictive language? I say, *shame* on that man who will give way to his passions, and use the name of God or of Christ to curse his ox or his horse, or any creature which God has made; it is a disgrace to him.

After this short digression, I will again resume the thread of my subject. You remember the points upon which we disagree with our brother Christians; our disagreement is mutual; they disagree as much with us as we with them. The Bible leads us to disagree with all the Christian nations, and then with all the world. It has drawn the line of demarcation between those who serve God and those who serve Him not.

The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and "Hallelujah to God and the Lamb in the highest," is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth, and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen, and know as they are known.

"What!" says Mr. B., "a man or a woman have revelation in these days —in this enlightened age!" Yes, my brethren and sisters here, both men and women, have revelation, and I can say with Moses of old—"Would God that all the Lord's people were prophets." But in this point we disagree.

Mr. B. is a stormer to preach, and to work upon the sympathies of the people, and especially upon the tender feelings of the female portion of his congregation. He will tell about their children dying, and picture out the sufferings of the poor, little, tender creatures. He will tell about their husbands dying, and about wives dying, and how they are lying in the lowly and silent grave. Add to this subject, which is so thrilling to the sensations of mortals, a peculiar trembling, plaintive tone, and perhaps accompanied with a shower of tears streaming down the preacher's face, and it is well calculated to disturb the equilibrium of the naturally tender-hearted, throw them into tears and sobs, and make them suppose it is the operations of the Holy Spirit, when in reality *there is not one word of common sense or saving truth in all the preaching.*

Again, they will walk up into the pulpit and pray for God the Father to descend into their midst, for Jesus Christ and angels to mingle in their company, and be one with them. They will pray for a Pentecostal shower of

the Holy Ghost, whereas, in very deed, the persons who want the Holy Ghost, angels, the Son, the Father, and all heaven in their midst, when they have done praying, will straightway tell the people that God does not give the Holy Ghost, and that there is no such thing in these days as revelation; that Joseph Smith was an impostor because he professed to have received new revelation; that the Latter Day Saints are all impostors, and have thrown away the Old and New Testaments; that they are dangerous persons; and advise their hearers to keep away from them, or they are sure to be deluded, and carried away with their false doctrines; that they are the most wicked and dangerous people on the earth, &c.

Well, Mr. B., on this point you and I disagree. We believe the New Testament, and consequently, to be consistent, we must believe in new revelation, visions, angels, in all the gifts of the Holy Ghost, and all the promises contained in these books, and believe it about as it reads. We give great credit to the Apostles, translators, and the fathers that have preserved and handed down the Bible to us, their children, and defended it through blood and fire. In this they have certainly bequeathed a great blessing to the world, if they will be guided by the plain instructions contained in that book.

The Latter-day Saints understand the Bible as it reads, but the generality of modern Christians disagree with us, and say it needs interpreting. They cannot believe our Lord means what he says in the 16th chapter of Mark, when he tells his Apostles to go "into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," &c. "Now," say they, "we cannot believe that as it is written, but we have a very pretty interpretation which suits us much better than the plain text. And furthermore we have a sweeping argument that will destroy all your system from beginning to end, and prove there is to be no more revelation." Let us look at the passage here referred to. John, while upon the Isle of Patmos, had a revelation which he wrote, and he concluded the same by saying, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." When this book, the Bible, was compiled, it was selected by the council of Carthage from a pile of books more than this pulpit could hold, which has been printed, and bound in almost all shapes and sizes, and called the Bible. John's revelation was one of the many books destined by that council to form the Bible. And the saying which we have quoted, and which constitutes the sweeping argument of modern Christians against new revelation, only alludes to this particular book, which was to be kept sacred, as the word of the Lord to John, and not to the whole Bible; nor does it prohibit the Saints in his day, or the Saints in any future time, from getting new revelation for themselves. That is not all; if we turn to the writings of Moses, we find the same sentiment, and almost the same language used. Moses says, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." So if such quotations are given with the intent to shut the heavens,

and put an end to all new revelation, then the revelations given to Prophets who arose after Moses, and the revelations given to Jesus Christ and his Apostles, including John and his revelation on the Isle of Patmos, all amount to nothing, and are not worthy of our notice. This "sweeping argument," when it is examined, sweeps away rather too much; besides, John's Gospel and his epistle to his brethren were written after he wrote his revelation on the Isle of Patmos, consequently he would destroy his own system; but it sets forth the ignorance and short-sightedness of those who have not the testimony of Jesus, which is the spirit of prophecy.

In this we disagree. They say that the Bible needs interpreting; that it does not mean what it sets forth; that the Holy Ghost has not been given since the days of the Apostles; that there is no need of any more revelation, the canon of Scripture being full. My KNOWLEDGE is, if you will follow the teachings of Jesus Christ and his Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a Prophet, Seer, and Revelator, and an expounder of truth. They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities.

There is one idea entertained by the "Mormons" which is somewhat of a stumbling-block to the people, and apostates handle it to suit their purpose. It is, that we consider the Bible merely as a guide or finger-board, pointing to a certain destination. This is a true doctrine, which we boldly advance. If you will follow the doctrines, and be guided by the precepts, of that book, it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitation of angels, have dreams, visions, and revelations, and understand and know God for yourselves. Is it not a stay and a staff to you? Yes: it will prove to you that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.

Is this throwing the Bible away? No, not at all; but it adds faith to faith, virtue to virtue, knowledge to knowledge, light to light, truth to truth; for truth embraces truth, light cleaves to light, and every holy principle cleaveth to its own. We have always differed in these items.

I have always, from my first experience, been ready to talk, converse, and exchange ideas with every man and woman in whose society I have chanced to be thrown. I say to all parties, I have no quarrels with you, no contentions, but I am willing to exhibit my belief before you, for it is the doctrine of the New Testament, which is also the doctrine of the Book of Mormon, and the Book of Doctrine and Covenants, which books contain the revelations of Jesus Christ, and lead to eternal life. I give them to you freely. If you have got anything extra, and worth more than what I have, why not be willing to give to me as I am to give to you? Have you got true principles of Christianity? They are also mine. I never had any occasion to have a quarrel or debate with any man.

You say you belong to the Presbyterians; it is no matter if you have got the truth. Are you a Calvinist, or a Wesleyan? It is no matter, if you have got the truth; that truth is also mine. Do you belong to the Methodist's society? And have you got the truth? It is right, that truth is "Mormonism," it is my property. Are you a Quaker? It is no matter,

if you have the truth, that same truth is mine. Are you a Catholic, and have got the truth? That is my doctrine, and I will not quarrel about it.

"Well," says one, "I am a Jew; I guess I can get up a quarrel with you." No, you cannot. I shall not contend with you, for the Jews have got true principles, and they possess no truth but what belongs to "Mormonism;" for there is *not a truth on earth or in heaven, that is not embraced in "Mormonism."*

Another steps forward and says, "I am a Pagan; I think you will not agree with me." Yes I will, as far as you follow the path of truth; and when you have got to the end of that, I will give you more truth; but if you reject it, it is your own business, and not mine. I will not ask any person to embrace anything that is not in the New Testament, until they have asked God if it is true or untrue, who will satisfy them if they ask in faith nothing doubting. I will not ask any person to embrace the Book of Mormon and the Doctrine and Covenants, to believe that we talk with God and angels, until they find out the truth of it for themselves. If you say you believe it, because I say it is true, and never seek to know it for yourselves, my testimony will do you very little good. For me to say, I believe in Christ, and not obey the Gospel, will do me very little good; to say that Joseph Smith was a Prophet, and not obey his Gospel, would not profit me.

This may be considered strong language. But I will say further: if I attain to the knowledge of all true principles that have ever existed, and do not govern myself by them, they will damn me deeper in hell than if I had never known anything about them.

I have noticed a few principles upon which the Christian world so called, and the Latter-day Saints, disagree. Now let me say to you, my hearers, to Saints and sinners: there is the New Testament; you may leave out the Book of Mormon, and the Book of Doctrine and Covenants, and follow the precepts of that book *faithfully*, and I will warrant you to arrive at salvation.

"That is what we have believed all the time," say some; "we never did believe in gathering to the Salt Lake Valley; we have always believed the Lord could save us in our own land as well as in America. Cannot the Lord save us in England as well as in that far off distant valley? And we never thought it was very necessary to embrace the Book of Mormon." But if you will follow up the testimony of that book (the New Testament), and square your lives strictly by its doctrines, precepts, and commandments, you will come to me and say, "Brother Brigham, baptize me, that I may receive the Holy Ghost, for the Lord has told me that I must be baptized for the remission of my sins by one who has authority; and the Latter-day Saints hold the keys of the kingdom;" and by that means find out that the Book of Mormon is true, that Joseph Smith was a true Prophet of the Lord, that an angel from heaven administered to him, that the Latter-day Saints have got the true Gospel, that John the Baptist came to Joseph Smith and committed to him the keys of the Aaronic Priesthood; and that Peter, James, and John also came to him, and gave him the keys of the Melchisedek Priesthood, which is after the order of the Son of God. "And now, brother Brigham, Joseph has sent an angel to me, who has told me all about it, and I am going with you to the Salt Lake Valley in the mountains." So by faithfully attending to the first principles of the Gospel laid down in the New Testament, you are introduced into the knowledge of the works of God in the dispensation of

the fulness of times. I say to the Christian world, all this is as true as the Lord God liveth; but is this my testimony to convert anybody? No. Nevertheless it is verily true.

If the Christian world would follow the instructions of the New Testament, they would believe the doctrines of the Latter-day Saints: and our swords would be beaten into plough-shares, and our spears into pruning-hooks, and we should hail each other as brethren. All quarrelling upon these plains would come to an end, and all desire to injure each other would cease. The word in each person's mouth would be "Brother, what can I do for you? Have I anything you need, that I can serve you with, which is necessary to administer to your sick wife and children? Are your cattle lost, and shall I help you to find them?" All the weapons of warfare would be buried in the dust, no more to be resurrected, and each man would say, "Come, let us hail each other as brethren, and do each other good instead of evil."

How is it with the Latter-day Saints? I dare scarcely talk about them. We that have been inside among the Saints, have known longer than you who have been outside, that they are not over righteous, though we are not guilty of what you think we are.

Let me explain. A man or woman who has embraced, and who enjoys, the principles of this Church, ought to live like an angel. They ought never to be angry with each other, but live in the light of the truth continually, and every man be kind to his neighbor. Instead of that, there are bickering, quarrelling, and hard feelings, and men who are seeking to build up themselves, and get glory at the expense of their brethren. I would not give much for the exaltation of such men, unless they seek to do good for this people, and the people immediately around them. The Lord does not thank you for your alms, long prayers, sanctimonious speeches, and long faces, if you refuse to extend the hand of benevolence and charity to your fellow creatures, and lift them up, and encourage and strengthen the feeble, while they are contending against the current of mortal ills.

Cease your anger, and sullenness of temper, and serve the Lord with cheerfulness, and singleness of heart. You need not expect salvation, except you can administer the same salvation to others, both in precept and example. If you expect compassion from me, administer the same to me. If you wish kind words and kind treatment from me, give me the same blessing you desire yourself; and that is the way you will be saved.

I say, O! ye Latter-day Saints, cease your wickedness; serve the Lord with all your hearts, and keep your covenants with God and your brethren. Then we shall gain the victory, and our warfare very soon will come to a close. We will gain the upper hand of the enemy and subdue our foe, and find ourselves in heaven with our families and friends.

This is Zion; and if we do not get this union among ourselves, it is not Zion that will make us happy. We must begin and make Zion in our own hearts, and then extend it to our neighborhoods, and so continue until the Lord shall reign upon the earth.

These broken remarks I have dealt out to you freely. May God bless you. Amen.

# FUNERAL ADDRESS.

DELIVERED BY PRESIDENT HEBER C. KIMBALL, SEPTEMBER 23, 1852, ON THE DEATH OF SISTER MARY SMITH, RELICT OF THE MARTYRED PATRIARCH HYRUM SMITH, AND WHO DEPARTED THIS LIFE AT THE RESIDENCE OF PRESIDENT KIMBALL, SEPTEMBER 22, 1852.

I wish to make a few remarks, on this solemn occasion, in regard to sister Mary, and in regard to what brother Brigham has said, which is perfectly congenial to my feelings.

As it regards sister Mary Smith's situation and circumstances, I have no trouble at all, for if any person has lived the life of a Saint, she has. If any person has acted the part of a mother, she has. I may say she has acted the part of a mother, and a father, and a Bishop. She has had a large family, and several old people to take care of, and which she has maintained for years by her economy and industry.

One thing I am glad of, and I feel to rejoice in the providence of God that things have been as they have. She came here sick on the Sabbath, eight weeks ago last Sunday, for me to lay hands upon her. She was laid prostrate upon her bed, and was not able to recover afterwards. I felt as though it was a providential circumstance that it so happened. She always expressed that she knew the thing was dictated by the Lord that she should be placed here in my house, though accidentally. She probably would not have lived so long, had she been where she could not have had the same care. On Tuesday evening, eight weeks and two days since, she came here sick; from that time until her death she was prayerful and humble. I have never seen a person in my life that had a greater desire to live than she had, and there was only one thing she desired to live for, and that was to see to her family; it distressed her to think that she could not see to them; she wept about it. She experienced this anxiety for a month previous to her death, and she wept and prayed that the diseased place might be opened.

She was never left alone, after she became sick. My family, and brother Brigham's family, and others, waited upon her all the time. She had every attention paid to her, that ever was paid to a sick person. This she expressed, herself, times and times again. Sister Thompson has been here ever since sister Mary was taken sick, and she paid every attention to her. I say, with regard to my family, if ever there were good feelings shown to any person, they have manifested them to her, so also have brother Brigham's family, and others who live around here. I will say so much in their behalf, and for the consolation of the friends of the departed.

I am thankful to the Lord God, that I have had the privilege, with my family, to do Mary a kindness; it is a consolation to me. Do I regret it? No. I never regret a good deed that I have done in my life. If I regret

anything, it is that I have not the ability to do more good.

Let us do all the good we can. Show all the kindness we can to the world, to both Saint and sinner, to all upon the face of the earth, and I know we shall receive our reward for every good and for every evil work we do, but I do not want to be rewarded for anything but that which is good. May God grant me life, that it may be spent for the good of this people, and for the comfort and consolation of brother Brigham. God forbid I should ever grieve his feelings, and the Spirit of God, from this time forth, that when I die I may depart in peace, to mingle with those who have gone before me.

I know sister Mary has departed in peace; she has gone home. I never heard her murmur against brother Brigham in my life, nor against me. If I went to see her, it was well; if not, it was all the same. She has come to see me, sometimes once, and sometimes twice a-week. When I have seen her, I have said to her, I have no time to come and see you, Mary, therefore you must come and see me. She never considered it too much trouble to come and see me and her brethren. I am satisfied she desired to live for the benefit of her children. I know she has given them good counsel, and if they will follow it they will never be in trouble. I feel well towards them, and towards all present, and, in fact, I have nothing against any being upon the face of the earth. I feel to rejoice, I am comforted, and I feel to praise the Lord God; and when I have done my work, I will go to my brethren, and be with those I have associated with from the beginning. Why I believe it, is, because I have an assurance for myself, which is like an anchor, and taketh hold of that which is within the vail. I shall land safe; this is my feeling, and I have no other desire in my heart, nor ever had from the first day I enlisted into this Church. I never had any wish, but to do that which is right all the time. Considering the character of my calling, connected as I am and have been with the Prophet, Apostles, and Patriarchs of Jesus Christ, and with holy men of God, I do not consider that anything else but doing right is the character of such a man, it is the nature of his calling and office to be an Apostle, and issue forth the light and truth of God, from this time henceforth and forever. These are my feelings, brother Brigham, all the time. [President Brigham Young, "I know it."] When I eat and when I drink, when I go out and when I come in, my prayer is, and feelings are, to do right; and I am glad I did right to sister Mary, and took care of her, and that my family had the pleasure of nourishing her; the satisfaction this gives me, is worth more to me than a hundred thousand dollars. Do I believe they know it in heaven? Yes, as much as you do. I want to live all the time in righteousness, as I know that God sees me and all the works of His hands. When we see as He sees, and comprehend as He comprehends, it will be by the same powers and keys that we are known to Him. I rejoice exceedingly before God, that I am a Latter-day Saint, that I am a "Mormon" Elder in Israel, for what I know, and for what I have seen and passed through; it is worth more to me than gold and silver, or precious stones; what I have passed through has given me an experience, and I praise the Lord God that I am a member of the house of Israel, and one of the elect of God; and I shall dwell with you in eternity, and I know it.

May God bless you forever, Amen.

# USE AND ABUSE OF BLESSINGS.

AN ADDRESS DELIVERED BY PRESIDENT B. YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 5, 1853.

I feel disposed to say a few words on the present occasion. It is said, that "at the sight of the eyes the heart is made to rejoice." This is truly the case with me this afternoon, when I look upon the congregation, to see this spacious hall filled with the Saints of the Most High, for the purpose of partaking of the Sacrament of the Lord's Supper. It is a sight which I have not had the privilege of seeing before, only on Conference days. This morning I looked around to see how the house was crowded, which was packed to that extent that scores could not be seated. I looked if peradventure I could designate any person that did not belong to the Church, that did not profess to be a Saint; but I could not see a single person of that description, that I knew of. I thought, why not be as diligent to attend the afternoon meetings, to partake of the Sacrament of the Lord's Supper, as to attend the morning meetings? Hitherto it has not been the case, but my heart rejoices to see the house so well filled this afternoon. I feel in my heart to bless you; it is full of blessings and not cursings. It is something that does not occupy my feelings to curse any individual, but I will modify this by saying *those who ought not to be cursed.* Who ought to be? Those who know their master's will, and do it not; they are worthy of many stripes; it is not those who do not know, and do not do, but those who know it, and do not do it—they are the ones to be chastised.

While the brethren have been speaking upon the blessings the Lord bestows upon this people, my mind has reflected upon many of the circumstances of life, and upon certain principles. I will ask you a question—*Do you think persons can be blessed too much?* I will answer it myself. Yes, they can, they can be blessed to their injury. For instance, suppose a person should be blessed with the knowledge of the holy Gospel, whose heart is set in him to do evil. We esteem this as a blessing, and would not the Lord consider it a blessing to bestow His favors and mercies upon any individual, by giving him a knowledge of life and salvation? But suppose He bestowed it upon persons whose hearts were set in them to do evil, who would by their wickedness turn these blessings into curses, they would be blessed too much. It is possible to bless people to death, you can bless them to everlasting misery by heaping too many blessings upon them. Perhaps this is what was meant by the saying—It is like heaping coals of fire upon their heads; it will injure them, consume them, burn them, destroy them. Suffice it to say, that people can be blessed too much. Can you bless a wise man too much? a man who knows what to do with his blessings when they are bestowed upon him? No, you cannot. Can you bless a wise people too much? No, it is impossible, when they know how to improve upon all blessings that are bestowed upon them. But

the Lord does and will bless the inhabitants of the earth with such great and inestimable blessings, in the proclamation of the Gospel, that they will be damned who reject them, for light brings condemnation to men who love darkness rather than light.

Have this people been blessed too much? I will not positively say, but I think they have, inasmuch as their blessings in some instances have been to their injury. Why? Because they have not known what to do with their blessings.

While the brethren were speaking of the liberal hand of Providence in bestowing abundantly the products of the earth, it occurred to me, that this people, to my certain knowledge, had felt that they had too much, and they esteemed it as good for nothing. It is true what brother Jedediah Grant said with regard to wheat, and other grains, for I have seen it myself. I have seen hundreds, and thousands, and scores of thousands of bushels of grain lying to waste and rot, when it has not brought a great price. Many of this people have thought, and expressed themselves in language like this—"I can go to California, and get so much gold, or I can trade and make so much gold, I cannot therefore spend time to take care of wheat, nor to raise it; let it lie there and rot while I go and accumulate riches." They were then wealthy, for their granaries and barns were full of the blessings of the Lord, *but now they are empty*, because they did not know what to do with their blessings.

I can tell this people how to dispose of all their blessings, if they will only allow me time enough; and if I cannot tell them how, I can show them. For instance, you who have fields of wheat, beyond the limits of grasshoppers, will have considerable crops when it is harvested, and perhaps so much that you will not know what to do with it. I know what you ought to do with it; you ought to say to your poor brethren—"Come and help take care of my grain, and share with me, and feed yourselves and your families." If you have so much that you cannot take care of it, and have no where to put it, and your neighbour is not without bread, tell Bishop Hunter that you have got so many hundred bushels to lay over in the store, and you will have the benefit of it on your tithing. That is what I recommend you to do with your blessings, when you have more than you can take care of yourselves. I say, hand it over and let your neighbors take care of it for you.

This makes me think of what I saw the first year I came into this valley, the same year I moved my family, which was the next season after the pioneers arrived here. It was late in the season when I arrived, but from the ground where this house now stands, there had been cut two crops of wheat. They had harvested the first crop very early, and the water being flooded over, it again started from the roots, and produced a fair crop, say from ten to twelve bushels to the acre. That was harvested, and it was coming up again. I said to the brethren, "Let these my brethren who have come with me gather up this wheat," but they would not suffer *them* to do it. Some of the brethren had gathered their crops of grain, and left a great deal wasting on the fields. I said, "Let the poor brethren, who have come in from abroad, glean in your fields." You can bear me witness that a great many widows and poor men came here, and brought but very little with them, and there never was a man, to my knowledge, ever expressed a desire to let them glean in his field. "All right," I said, "we can live on greens," while at the same time there was more wasted that season than to make up the deficiency, that all might have been comfortable.

Late in the fall I saw one man working among his corn; he had a large crop, more than a single man could take care of. I saw he was going to let it go to waste; I said to him, "Brother, let the brethren and sisters help you to husk your corn, to gather it and put it safely away, for so much it will benefit them and help you." "O," he replied," I have nothing to spare, I can take care of it myself." I saw it wasting, and said to him, "Brother, get your corn husked immediately, and let the brethren do it, and pay them with a portion of it." He replied, "I cannot spare a bit of it." I have no question of it at all in my mind, but three-fourths of his corn went into the mud, and was trampled down by the cattle; and women and children went without bread in consequence of it. That man had no judgment, he knew not what to do with the blessings the Lord had bestowed upon him.

Were I to ask the question, how much wheat or anything else a man must have to justify him in letting it go to waste, it would be hard to answer; figures are inadequate to give the amount. *Never let anything go to waste.* Be prudent, *save everything*, and what you get more than you can take care of yourselves, ask your neighbors to help you. There are scores and hundreds of men in this house, if the question were asked them if they considered their grain a burden and a drudge to them, when they had plenty last year and the year before, that would answer in the affirmative, and were ready to part with it for next to nothing. How do they feel now, when their granaries are empty? If they had a few thousand bushels to spare now, would they not consider it a blessing? They would. Why? Because it would bring the gold and silver. But pause for a moment, and suppose you had millions of bushels to sell, and could sell it for twenty dollars per bushel, or for a million dollars per bushel, no matter what amount, so that you sell all your wheat, and transport it out of the country, and you are left with nothing more than a pile of gold, what good would it do you? You could not eat it, drink it, wear it, or carry it off where you could have something to eat. The time will come that gold will hold no comparison in value to a bushel of wheat. Gold is not to be compared with it in value. Why would it be precious to you now? Simply because you could get gold for it? Gold is good for nothing, only as men value it. It is no better than a piece of iron, a piece of limestone, or a piece of sandstone, and it is not half so good as the soil from which we raise our wheat, and other necessaries of life. The children of men love it, they lust after it, are greedy for it, and are ready to destroy themselves, and those around them, over whom they have any influence, to gain it.

When this people are blessed so much that they consider their blessings a burden and a drudge to them, you may always calculate on a cricket war, a grasshopper war, a drought, too much rain, or something else to make the scales preponderate the other way. This people have been blessed too much, so that they have not known what to do with their blessings.

What do we hear from the inhabitants of the different settlements? The cry is—"I do not wish to live out yonder, for there is no chance to speculate and trade with the emigrants." Have you plenty to eat? Have you plenty of wheat, fowls, butter, cheese, and calves? Are you not raising stock in abundance for flesh meat of different kinds? What use is gold when you get enough to eat, drink, and wear without it? What is the matter? "Why, we are away off, and cannot get rich all at once." You are lusting after that which you do not know what to do with, for few men

know what to do with riches when they possess them. The inhabitants of this valley have proved it. They have proved it by their reckless waste of the products of the earth, by their undervaluing the blessings conferred upon them by the emigration, which has administered clothing and other necessaries to them. We can see men who can clothe themselves and their families easily, go into the kanyons in their broad-cloth pantaloons to get wood, or you may see them take a horse, and ride bare-backed until they tear them to pieces, that they are not fit to come to meeting in. They do not know how to take care of good clothing. Again, if we were digging in a water-ditch to-morrow, that required all hands, in consequence of the rising of the water, I have no doubt but you would see what I saw the other day — one of our young dandies, who was perhaps not worth the shirt on his back, came to work in a water-ditch, dressed in his fine broad-cloth pantaloons, and a fine bosomed shirt, and I have no doubt he would have worn gloves too if he had been worth a pair. You would see men of this description, who are without understanding, whole hearted, good fellows, and ready to do anything for the advancement of the public good, commence to dig in the mud and wet, in their fine clothes, and go into the water, up to their knees, with their fine calf-skin boots. This is a wanton waste of the blessings of God, that cannot be justifiable in His eyes, and in the eyes of prudent, thinking men, under ordinary circumstances. If prudence and economy are necessary at one time more than at another, it is when a family or a nation are thrown upon their own resources, as we are. But you may trace the whole lives of some men, and it will be impossible for you to point out a single portion of time when they knew how to appreciate and how to use even the common comforts of life, when they had them, to say nothing of an abundance of wealth.

Again, there have been more contention and trouble between neighbors, in these valleys, with regard to surplus property, which was not needed by this people, than any other thing. For instance, a widow woman comes in here from the United States, and turns out on the range beyond Jordan three yoke of oxen and a few cows, for she considers she is too poor to have them herded. Again, a man comes in with ten yoke of oxen; he also turns them out to wander where they please. If he is asked why he does not put them in a herd, he will tell you, "I do not want to pay the herding fee." Another comes on with three or four span of horses, and twenty or thirty yoke of cattle. Has he any for sale? No, but he turns them all out upon the range and they are gone. By and by he sends a boy on horseback to hunt them, who is unsuccessful in finding them after a week's toil. The owner turns out himself, and all hands, to hunt up his stock, but they also fail in finding them, they are all lost except a very few. He was not able to have them herded, he thought, though he possessed so much property, and knew nothing more than to turn them out to run at large. Thus he consumes his time, running after his lost property. He frets his feelings, for his mind is continually upon it; he is in such a hurry in the morning to go out to hunt his stock, that he has no time to pray; when he returns home late at night, worn out with toil and anxiety of mind, he is unfit to pray; his cattle are lost, his mind is unhinged and darkened through the neglect of his duty, and apostacy stares him in the face, for he is not satisfied with himself, and murmurs against his brethren, and against his God. By and by some of his cattle turn up with a strange brand upon them; they

have been taken up and sold to this person or that one. This brings contention and dissatisfaction between neighbor and neighbor. Such a person has too much property, more than he knows what to do with. It would be much better for a man who is a mechanic, and intends to follow his business, to give one out of two cattle which he may possess, to some person, for taking care of the other. It would be better for those who possess a great quantity of stock, to sell half of them to fence in a piece of land, to secure the other half, than to drive them all out to run at large, and lose three-fourths of them. If there are half-a-dozen men round me, and I can put a cow in their way or anything else that will do them good, for fencing up a lot for me, the property I thus pay is not out of the world, but is turned over to those men who had not a mouthful of meat, butter, or milk; it is doing them good, and I am reaping the profit and benefit of their labors in exchange. If I did not do this, I must either see them suffer, or make a free distribution of a part of what I have among them.

It is impossible for me to tell you how much a man must possess to entitle him to the liberty of wasting anything, or of letting it be stolen and run away with by the Indians. The surplus property of this community, as poor as we are, has done more real mischief than everything else besides.

I will propose a plan to stop the stealing of cattle in coming time, and it is this—let those who have cattle on hand join in a company, and fence in about fifty thousand acres of land, make a dividend of their cattle, and appropriate what they can spare, to fence in a large field, and this will give employment to immigrants who are coming in. When you have done this, then get up another company, and so keep on fencing until all the vacant land is substantially enclosed.

Some persons will perhaps say—"I do not know how good and how high a fence it will be necessary to build to keep thieves out. I do not know either, except you build one that will keep out the devil. Build a fence which the boys and the cattle cannot pull down, and I will ensure you will keep your stock. Let every man lay his plans so as to secure enough for his present necessities, and hand over the rest to the laboring man; keep making improvements, building, and making farms, and that will not only advance his own wealth, but the wealth of the community.

A man has no right with property, which, according to the laws of the land, legally belongs to him, if he does not want to use it; he ought to possess no more than he can put to usury, and cause to do good to himself and his fellow-man. When will a man accumulate money enough to justify him in salting it down, or, in other words, laying it away in the chest, to lock it up, there to lie, doing no manner of good either to himself or his neighbor. It is impossible for a man ever to do it. No man should keep money or property by him that he cannot put to usury for the advancement of that property in value or amount, and for the good of the community in which he lives; if he does, it becomes a dead weight upon him, it will rust, canker, and gnaw his soul, and finally work his destruction, for his heart is set upon it. Every man who has got cattle, money, or wealth of any description, bone and sinew, should put it out to usury. If a man has the arm, body, head, the component parts of a system to constitute him a laboring man, and has nothing in the world to depend upon but his hands, let him put them to usury. Never hide up anything in a napkin, but put it forth to bring an increase. If you have got property of any kind, that you do not know what to do with,

lay it out in making a farm, or building a saw mill or a woollen factory, and go to with your mights to put all your property to usury.

If you have more oxen and other cattle than you need, put them in the hands of other men, and receive their labor in return, and put that labor where it will increase your property in value.

I hope you will now lay your plans to set men to work who will be in here by and by, for there will be a host of them, and they will all want employment, who trust to their labor for a subsistence; they will all want something to eat, and calculate to work for it. In the first place, keep the ground in good order to produce you plentiful crops of grain and vegetables, and then take care of them.

Let me say to the sisters, those who have children, never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something, and pass again into the earth, and thus fulfil the purpose for which it grew. Some mothers would fill a basket full of bread to make a plaything for their children, but I have not had flour enough in the time of my greatest abundance, to let my children waste one morsel of bread with my consent. No, I would rather feed the greatest enemy I have on the earth with it, than have it go into the fire. *Remember it*, do not waste anything, but take care of everything, save your grain, and make your calculations, so that when the brethren come in from the United States, from England, and other places, you can give them some potatoes, onions, beets, carrots, parsnips, water-melons, or anything else which you have, to comfort them, and cheer up their hearts, and if you have wheat, dispose of it to them, and receive their labor in return. Raise enough and to spare of all the staple necessaries of life, and lay your plans to hire your brethren who will come in this fall to fence your farms, improve your gardens, and make your city lots beautiful. Lay your plans to secure enough to feed yourselves, and one or two of the brethren that are coming to dwell with us.

When we first came into the Valley, the question was asked me, if men would ever be allowed to come into this Church, and remain in it, and hoard up their property. *I say*, NO. That is a short answer, and it is a pointed one. The man who lays up his gold and silver, who caches it away in a bank, or in his iron safe, or buries it up in the earth, and comes here, and professes to be a Saint, would tie up the hands of every individual in this kingdom, and make them his servants if he could. It is an unrighteous, unhallowed, unholy, covetous principle; it is of the devil, and is from beneath. Let every person who has capital, put it to usury. Is he required to bring his purse to me, to any of the Twelve, or to any person whatever, and lay it at their feet? No, not by me. But I will tell you what to do with your means. If a man comes in the midst of this people with *money*, let him use it in making improvements, in building, in beautifying his inheritance in Zion, and in increasing his capital by thus putting out his money to usury. Let him go and make a great farm, and stock it well, and fortify all around with a good and efficient fence. What for? Why for the purpose of spending his money. Then let him cut it up into fields, and adorn it with trees, and build a fine house upon it. What for? Why for the purpose of spending his money. What will he do when his money is gone? The money thus spent, with a wise and prudent hand,

is in a situation to accumulate and increase a hundred-fold. When he has done making his farm, and his means still increase by his diligent use of it, he can then commence and build a woollen factory for instance, he can send and buy the sheep and have them brought here, have them herded here, and shear them here, and take care of them, then set the boys and girls to cleaning, carding, spinning, and weaving the wool into cloth, and thus employ hundreds and thousands of the brethren and sisters who have come from the manufacturing districts of the old country, and have not been accustomed to dig in the earth for their livelihood, who have not learned anything else but to work in the factory. This would feed them and clothe them, and put within their reach the comforts of life; it would also create at home a steady market for the produce of the agriculturist, and the labor of the mechanic. When he has spent his hundred and fifty thousand dollars, which he began business with, and fed five hundred persons, from five to ten years, besides realizing a handsome profit from the labor of the hands employed, by the increased population, and consequent increased demand for manufactured goods, at the end of ten years, his factory would be worth five hundred thousand dollars. Suppose he had wrapped up his hundred and fifty thousand in a napkin, for fear of losing it, it would have sent him down to perdition, for the principle is from beneath. But when he puts forth his money to usury, not to me or any other person, but where it will redouble itself, by making farms, building factories for the manufacture of every kind of material necessary for home consumption, establishing blacksmith's shops and other mechanical establishments, making extensive improvements to beautify the whole face of the earth, until it shall become like the garden of Eden, it becomes a saving blessing to him and those around him. And when the kings, princes, and rulers of the earth shall come to Zion, bringing their gold, and silver, and precious stones with them, they will admire and desire your possessions, your fine farms, beautiful vineyards, and splendid mansions. They will say—"*We have got plenty of money, but we are destitute of such possessions as these.*" Their money loses its value in their eyes when compared with the comfortable possessions of the Saints, and they will want to purchase your property. The industrious capitalist inquires of one of them—"Do you want to purchase this property? I have obtained it by my economy and judgment, and by the labour of my brethren, and in exchange for their labour I have been feeding and clothing them, until they also have comfortable situations, and means to live. I have this farm, which I am willing to sell to enable me to advance my other improvements." "Well," says the rich man, "how much must I give you for it?" "Five hundred thousand dollars," and perhaps it has not cost him more than one hundred thousand. He takes the money and builds up three or four such farms, and employs hundreds of his brethren who are poor.

Money is not real capital, it bears the title only. True capital is labor, and is confined to the laboring classes. They only possess it. It is the bone, sinew, nerve, and muscle of man that subdue the earth, make it yield its strength, and administer to his varied wants. This power tears down mountains and fills up valleys, builds cities and temples, and paves the streets. In short, what is there that yields shelter and comfort to civilized man, that is not produced by the strength of his arm making the elements bend to his will.

I will now ask the question again—

*How much must a man possess to authorize him to waste anything?* Three or four years ago money was of little value in this country; you might go round exhibiting a back load of gold, and hold out a large piece to a man, I was going to say, almost as big as this bible, and ask him to work for you, but he would laugh at your offer, and tell you he was looking for some one to work for him. He would then hail another man who had been in Nauvoo, and passed through the pinches there, and had scarcely a shirt to his back, but he would reply—"I was looking for some man to work for me." Gold could not purchase labor, it was no temptation whatever, but those times are passed. It is not now as it was then. I consequently alter my counsel to the brethren. I used to counsel you to hand over your surplus property, or that which you could not take care of, to me, and I would apply it to a good purpose, but now I counsel you to put it into the hands of men who have nothing at all, and let them pay you for it in labor.

I have never been troubled with thieves stealing my property. If I am not smart enough to take care of what the Lord lends me, I am smart enough to hold my tongue about it, until I come across the thief myself, and then I am ready to tie a string round his neck.

I have not the least hesitation in saying that the loose conduct, and calculations, and manner of doing business, which have characterized men who have had property in their hands, have laid the foundation to bring our boys into the spirit of stealing. You have caused them to do it, you have laid before them every inducement possible, to learn their hands and train their minds to take that which is not their own. Those young men who have been taken up the past season and condemned to ignominious punishment, may trace the cause of their shame to that foundation. *Distribute your property.* The man that thinks he requires ten yoke of cattle, and can only use one yoke, is laboring under a mistake, he ought to let nine yoke go to the laboring community. If every man would do this with the property which he is not using, all would be employed and have sufficient. This would be the most effectual means of bringing the vile practice of stealing cattle and other property to a termination, which, as I have already said, has been encouraged by covetous, selfish men, who have refused to use their property for their own good, or the community's.

Let us hold before our mind the miser. If the people of this community feel as though they wanted the whole world to themselves, hate any other person to possess anything, and would hoard up their property, and place it in a situation where it would not benefit either themselves or the community, they are just as guilty as the man who steals my property. You may inquire—"What should be done with such a character?" Why, CUT HIM OFF FROM THE CHURCH. *I would disfellowship a man who had received liberally from the Lord, and refused to put it out to usury.* We know this is right.

I recollect well the days brother Grant was telling of, when it was so hard to raise fifty dollars for brother Joseph. I also remember we had a man for trial before the High Council, a man who had plenty of money, and refused to loan it, or use it for the advancement of the cause of truth. He would not put his money out to usury. I was going into the Council when he was making his plea, and he wept and sobbed. His name was Isaac McWithy, a man of about fifty-three years of age. I knew him when he lived on his farm in York state. He told them, in his plea, what he had done for the cause, that he had al-

ways been a Christian, and had done so much for the Churches, and for the Priests, and been so liberal since he had been in this Church, which was between three and four years. Some of the brethren said—"Brother McWithy, how much do you suppose you have ever given for the support of the Gospel?" The tears rolled down his cheeks, and he said, "Brethren, I believe I have given away in my life time two hundred and fifty dollars." I spake out and said, "If I could not preach as many months each year in this kingdom as you have been years in this Church, and give no more than two hundred and fifty dollars, I should be ashamed of myself."

On one occasion, brother Joseph Young and myself had travelled more than two hours among snow, and in a piercing cold, to preach in his neighborhood one evening. Having had no dinner or supper, we went home with him, and he never asked us to eat a mouthful of supper, though he did muster courage enough to go into the cellar with a little basket, he came up with the tears almost running down his cheeks, and said with some difficulty—"Brethren, have some apples." He held out the basket to us, and when we were about to help ourselves, his niggardly soul made him draw it back again, for fear we should take any. I saw he did not intend us to have any apples, so I put my hand on the basket, and drew it out of his hand, saying—"Come here." I took it on my knees, and invited brother Joseph to eat some apples. He did make out to give us some breakfast in the morning, and even then he got up from the table before we had time to half finish our breakfast, to see if we would not give over eating. Said I—"Never mind, I shall eat what I want before I stop."

I am happy to say, through your Trustee in trust, that the Latter-day Saints, in the capacity of a Church and kingdom, do not owe near as much money as they have on hand. A year ago last April Conference, we owed over sixty thousand dollars, but we do not now owe a single red cent.

May God bless us, that we may always have enough, and know what to do with what we have, and how to use it for the good of all, for I would not give much for property unless I did know what to do with it.

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## HEIRSHIP AND PRIESTHOOD.

A DISCOURSE DELIVERED BY ELDER P. P. PRATT, AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 10, 1853.

At the request of my brethren, I rise to occupy a portion of the time. I realize that there are many present who are equally prepared to administer in the things of the Spirit of God. The time is precious, and I desire that I may have the Spirit of God, with the prayers and confidence of the people, to speak in wisdom that which is necessary, and then give opportunity to my brethren; for I love to hear them, and so do this people.

I have reflected a little upon the text that was presented to us by our President a few days since, and upon the excellent remarks made by himself and others upon the subject of heirship, or the inherent rights of the first-born, and of election. I consider, indeed, that it opens a broad field, and that there is no danger of exhausting the subject, whatever may be said of it.

The covenants made with the fathers, and the rights of the children by reason of them, are an interesting subject to me.

In the first place, if all men were created alike, if all had the same degree of intelligence and purity of disposition, all would be equal. But, notwithstanding the declaration of American sages, and of the fathers of our country, to the contrary, it is a fact that all beings are not equal in their intellectual capacity, in their dispositions, and in the gifts and callings of God. It is a fact that some beings are more intelligent than others, and some are endowed with abilities or gifts which others do not possess.

In organizing and peopling the worlds, it was found necessary to place among the inhabitants some superior intelligences, who were capacitated to teach, to rule, and preside among other intelligences. In short, a variety of gifts, and adaptations to the different arts, sciences, and occupations, was as necessary as the uses and benefits arising therefrom have proved to be. Hence one intelligence is peculiarly adapted to one department of usefulness, and another to another. We read much in the Bible in relation to a choice or *election*, on the part of Deity, towards intelligences in His government on earth, whereby some were chosen to fill stations very different from others. And this election not only affected the individuals thus chosen, but their posterity for long generations, or even for ever.

It may be inquired where this election first originated, and upon what principle a just and impartial God exercises the elective franchise. We will go back to the earliest knowledge we have of the existence of intelligences. We learn from the writings of Abraham and others, and from modern revelation, that the intelligences that now inhabit these tabernacles of earth were living, active intelligences in yonder world, while the particles of matter which now compose our outward bodies were yet mingled with their native element; that then our embodied spirits lived, moved, conversed, and exercised an agency. All intelligences which exist possess a degree of independence in their own sphere. For instance, the bee can go at will in search of honey, or remain in the hive. It can visit one flower or another, as independent in its own sphere as God is in His. We find a degree of independence in everything which possesses any degree of intelligence; that thinks, moves, or acts: because the very principle of voluntary action implies an independent will to direct such action.

Among the intelligences which existed in the beginning, some were more intelligent than others, or, in other words, more noble; and God said to Abraham, "These I will make my rulers!" God said unto Abraham, "Thou art one of them; thou wast chosen before thou wast born."

NOBLE! Does He use the word *noble?* Yes; the word noble, or that which signified it, was used in conversation between God and Abraham, and applied to superior intelligences on earth, and which had pre-existed in the heavens.

I am aware that the term is greatly abused, in Europe and elsewhere, being applied to those titled, and to those who inherit certain titles and estates, whether they are wise men or fools, virtuous or vicious. A man may

even be an idiot, a drunkard, an adulterer, or a murderer, and still be called a nobleman by the world. And all this because his ancestor, for some worthy action, or perhaps for being skilled in murder and robbery, under the false glare of "military glory," obtained a title, and the possession of a large estate, from which he had helped to drive the rightful occupant.

Now the Lord did not predicate His principle of election or nobility upon such an unequal, unjust, and useless order of things. When He speaks of nobility, He simply means an election made, and an office or a title conferred, on the principle of superiority of intellect, or nobleness of action, or of capacity to act. And when this election, with its titles, dignities, and estates, includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac, and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. Hence the Prophets, Kings, Priests, Patriarchs, Apostles, and even Jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.

Although some eternal intelligences may be superior to others, and although some are more noble, and consequently are elected to fill certain useful and necessary offices for the good of others, yet the greater and the less may both be innocent, and both be justified, and be useful, each in their own capacity; if each magnify their own calling, and act in their own capacity, it is all right.

It may be inquired, why God made one unequal to another, or inferior in intellect or capacity. To which I reply, that He did not create their intelligence at all. It never was created, being an inherent attribute of the eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of degrees in the scale of intellect, in all the varieties manifested in the eternal God, and thence to the lowest agent, which acts by its own will.

It is a fixed law of nature that the higher intelligence presides over, or has more or less influence over, or control of, that which is less.

The Lord, in surveying the eternal intelligences which stood before Him, found some more noble or intellectual than others, who were equally innocent. This being so, He exercised the elective franchise upon wise principles, and, like a good and kind father among his children, He chose those for rulers who were most capable of benefiting the residue. Among these was our noble ancestor, Abraham.

I do not take up the subject in the middle of it, like the natural man who knows little of the past or future, and who judges by the things present before his eyes. Such a one might suppose that it so happened that Abraham came along, and was picked up without any particular reference to the past, or to eternal principles, and was elected to office; that it might just as well have been somebody else instead of him. But instead of this, he was chosen before the world was, and came into the world for the very purpose which he fulfilled. But, notwithstanding this pre-election in passing the veil, and entering a tabernacle of flesh, he became a little child, forgot all he had once known in the heavens, and commenced anew to receive intelligence in this world, as is the case with all. He therefore was necessitated to come up by degrees, receive an experience, be tried and proved. And when he had been sufficiently proved according to the flesh, the Lord manifested to him the elec-

tion before exercised towards him in the eternal world. He then renewed that election and covenant, and blessed him, and his seed after him. And He said—In multiplying, I will multiply thee; and in blessing I will bless thee.

The Sodomites, Canaanites, &c., received the reverse of this blessing. Instead of giving them a multiplicity of wives and children, He cut them off, root and branch, and blotted their name from under heaven, that there might be an end of a race so degenerate. Now this severity was a mercy. If we were like the people before the flood, full of violence and oppression; or if we, like the Sodomites or Canaanites, were full of all manner of lawless abominations, holding promiscuous intercourse with the other sex, and stooping to a level with the brute creation, and predisposing our children, by every means in our power, to be fully given to strange and unnatural lusts, appetites, and passions, would it not be a mercy to cut us off, root and branch, and thus put an end to our increase upon the earth? You will all say it would. The spirits in heaven would thank God for preventing them from being born into the world under such circumstances. Would not the spirits in heaven rejoice in the covenant and blessings of Abraham, Isaac, and Jacob, in relation to the multiplying of their seed, and in every additional wife which God gave to them as a means of multiplying? Yes, they would; for they could say—"Now there is an opportunity for us to take bodies in the lineage of a noble race, and to be educated in the true science of life, and in the commandments of God." O what an unspeakable contrast, between being a child of Sodom, and a child of Abraham!

Now, Abraham, by his former superiority of intelligence and nobility, by his former election before the world was, and by conducting himself in this world so as to obtain the renewal of the same according to the flesh, brought upon his posterity, as well as upon himself, that which will influence them more or less to the remotest generations of time, and in eternity.

Paul, the great Apostle of the Gentiles, when speaking upon this subject, testifies that the children of Israel differ much every way from the Gentiles, for to them, says he, pertains the election, the covenants, the promises, the service of God, the adoption, the glory, the giving of the law, and the coming of Christ in the flesh. He then goes on to trace the peculiar branches in which the heirship is perpetuated. Abraham had a son Ishmael, and several children by his other wives and concubines which the Lord gave unto him. They might all be blessed, but the peculiar blessings of heirship and Priesthood remained and were perpetuated in Isaac.

Again, when Rebecca, the wife of Isaac, had conceived twins, the election to these peculiar blessings ran in the lineage of Jacob, and not of Esau. True, Esau was the first-born, and was heir to the inheritance, which always pertains to the birth-right, but the election to hold and perpetuate the keys of eternal Priesthood was peculiar to Jacob, and even that which Esau did inherit was forfeited by transgression, and therefore transferred to Jacob.

The Lord blessed Ishmael in many things, because he was Abraham's seed. The Lord blessed Esau in many things, because he was a son of Abraham and Isaac, but the peculiar things of the Priesthood, through which all nations should be blessed, pertained exclusively to that peculiar branch of the Hebrews which sprang from Jacob.

Now before these two children were born, or had done any good or evil in this life, God, who was acquainted with

them in the former life, and who knew the grades of intelligence or of nobility possessed by each, revealed to Rebecca, their mother, that two nations or manner of people would spring from these twins, and that one people should be stronger than the other, and that the elder should serve the younger. When these two children had been born, and had died, and when their posterity had become two nations, then the Lord spoke by the Prophet Malachi, that He loved Jacob, because of some good he had done, and that He hated Esau, and laid his mountains waste, because of certain evils specified in the same declaration.

The Apostle Paul, in speaking of Jacob and Esau, quotes the revelation of Rebecca, before they were born, and the revelation to Malachi after they had become two nations; and the two quotations, both following in immediate connexion in Paul's writings, have been mistaken by many, as if God had revealed both sayings before the two children were born; and thus the Scriptures are wrested and made to say that God hated a child before he was born, or had done any good or evil. A more false and erroneous doctrine could hardly be conceived, or a worse charge sustained against Juggernaut, than the imputation of hating children before they are born.

Here I would inquire, if it is anything inconsistent, or derogatory to the character of a good or impartial father, who loves all his children, for him to elect or appoint one of them to fulfil a certain purpose or calling, and another to fulfil another useful calling? Is it anything strange for one person to be stronger than another, for one person to serve another, or for one person to have a more numerous posterity than another? Is it anything strange or unrighteous for one person to be a farmer, a wine-dresser, or a builder, and another a teacher, a governor, or a minister of justice and equity? What is more natural, more useful, or just, than for a father who discovers the several abilities or adaptations of his children, to appoint them their several callings or occupations?

God did not say that Jacob should be saved in the kingdom of God, and Esau be doomed to eternal hell, without any regard to their deeds; but He simply said that two distinct nations, widely differing, should spring from them, and one should be stronger than the other, and the elder should serve the younger. If one nation is stronger than the other, it can assist to defend the other. If the one nation serves the other, it will have a claim on a just remuneration for services rendered. If one inherits a blessing or Priesthood, through which all nations shall be blessed, surely the nation which is composed of his brother's children will have an early claim on salvation through this ministry. I should esteem it a great privilege if, while I was serving my brother, and we were both partaking of the fruits of my labors, he should be elected to a Priesthood, through the ministry of which myself and all my posterity, as well as his own, might be taught, exalted, and eternally saved. By our mutual labors, then, we could be mutually benefited in time and in eternity. I am administering to him, and I am happy. He is administering to me, and he is happy. It is a kind of mutual service, a classification of labor, wherein each attends to the business most natural to him, and wherein there is mutual benefit. Why, then, should I find fault, or entertain envy or hatred towards my brother? Dressing a vine, ploughing a field, harvesting, or building, is just as necessary as teaching, or administering the ordinances of salvation; one acts in one

capacity, and the other in another, but they are mutually blessed and benefited by their separate callings and endowments.

On the subject of hatred, I feel much as the Lord did when He hated Esau, and laid his mountains waste. When the children of Jacob were in trouble with their enemies, Esau's descendants joined with the enemy, and did not stand by their brethren. When Jacob was unpopular, and the nations hated him because of the peculiarities of his religion, Esau forsook his brother and disowned relationship, fellowshipping with his brother's persecutors. I also hate a traitor, who turns against me in a day of adversity, when I have claim on him as a brother.

But to return to the subject of election, and of heirship. In the lineage of Abraham, Isaac, and Jacob, according to the flesh, was held the right of heirship to the keys of Priesthood for the blessings and for the salvation of all nations. From this lineage sprang the Prophets, John the Baptist, Jesus, and the Apostles; and from this lineage sprang the great Prophet and restorer in modern times, and the Apostles who hold the keys under his hand. It is true, that Melchizedeck and the fathers before him held the same Priesthood, and that Abraham was ordained and blessed under his hand, but this was an older branch of the chosen seed. I am speaking more fully of those who have lived since the older branches passed away, and since the transfer of the keys to Abraham and his seed. No Ishmaelite, no Edomite, no Gentile, has since then been privileged to hold the presiding keys of Priesthood, or of the ministry of salvation. In this peculiar lineage, and in no other, should all the nations be blessed. From the days of Abraham until now, if the people of any country, age, or nation, have been blessed with the blessings peculiar to the everlasting covenant of the Gospel, its sealing powers, Priesthood, and ordinances, it has been through the ministry of that lineage, and the keys of Priesthood held by the lawful heirs according to the flesh. Were the twelve Apostles which Christ ordained, Gentiles? Were any of them Ishmaelites, Edomites, Canaanites, Greeks, Egyptians, or Romans by descent? No, verily. One of the Twelve was called a "Canaanite," but this could not have alluded to his lineage, but rather to the locality of his nativity, for Christ was not commissioned to minister in person to the Gentiles, much less to ordain any of them to the Priesthood, which pertained to the children of Abraham. I would risk my soul upon the fact that Simon the Apostle was not a Canaanite by blood. He was perhaps a Canaanite upon the same principle that Jesus was a Nazarite, which is expressive of the locality of his birth or sojourn. But no man can hold the keys of Priesthood or of Apostleship, to bless or administer salvation to the nations, unless he is a literal descendant of Abraham, Isaac, and Jacob. Jesus Christ and his ancient Apostles of both hemispheres were of that lineage. When they passed away, and the Saints, their followers, were destroyed from the earth, then the light of truth no longer shone in its fulness.

The world have from that day to this been manufacturing priests, without any particular regard to lineage. But what have they accomplished? They have done what man could do; but man could not bestow that which he did not possess, consequently he could not bestow the eternal keys of power which would constitute the Priesthood. They have manufactured something, and called it Priesthood, and the world has been cursed with it up to this time.

But God Almighty, in fulfilment of

the covenants made with Abraham, Isaac, and Jacob, and with the Prophets, Apostles, and Saints of old, raised up a Joseph, and conferred upon him the ancient records, oracles, and keys of the eternal Priesthood. If he was the impostor the world took him to be, why did he not happen to state in his book that he was a descendant of the Romans, or that he had come through the loins of Socrates, or sprung from some of the Greek philosophers, or Roman generals? Why not a descendant of some noble house of the Gentile kings or nobles? As we were ignorant of the peculiarities of election and heirship to the royal Priesthood, why did not the Book of Mormon predict that a noble Gentile should be the instrument to receive and translate it in modern times, that through the Gentiles the Jews might obtain mercy? It is true the book was brought forth and published among the Gentiles: it is also true that it comes from the Gentiles to Israel, speaking nationally; but when it predicts the name and lineage of its modern translator, "Behold, he is a descendant of Joseph of Egypt," why should an imputed impostor be consistent in this as well as in all other items? The reason is obvious. It is because the record is true, and its translator no impostor.

Knowing of the covenants and promises made to the fathers, as I now know them, and the rights of heirship to the Priesthood, as manifested in the election of God, I would never receive any man as an Apostle or a Priest, holding the keys of restoration, to bless the nations, while he claimed to be of any other lineage than Israel.

The word of the Lord, through our Prophet and founder, to the chosen instruments of the modern Priesthood, was this—"Ye are lawful heirs according to the flesh, and your lives have been hid with Christ in God." That is to say, they have been held in reserve during the reign of Mystic Babel, to be born in due time, as successors to the Apostles and Prophets of old, being their children, of the same royal line. They have come forth, at length, as heirs to the keys of power, knowledge, glory, and blessing, to minister to all the nations of the Gentiles, and afterwards to restore the tribes of Israel. They are of the royal blood of Abraham, Isaac, and Jacob, and have a right to claim the ordination and endowments of the Priesthood, inasmuch as they repent, and obey the Lord God of their fathers.

Those who are not of this lineage, whether they are Gentiles, Edomites, or Ishmaelites, or of whatever nation, have a right to remission of sins and the Gift of the Holy Spirit, through *their* ministry, on conditions of faith, repentance, and baptism, in the name of Jesus Christ. Through this Gospel they are adopted into the same family, and are counted for the seed of Abraham; they can then receive a portion of this ministry under those (literal descendants) who hold the presiding keys of the same.

By obeying the Gospel, or by adoption through the Gospel, we are all made joint heirs with Abraham, and with his seed, and we shall, by continuance in well doing, all be blessed in Abraham and his seed, no matter whether we are descended from Melchizedeck, from Edom, from Ishmael, or whether we be Jews or Gentiles. On the principles of Gospel adoption, the blessing is broad enough to gather all good, penitent, obedient people under its wings, and to extend to all nations the principles of salvation. We would therefore more cordially invite all nations to join themselves to this favored lineage, and come with all humility and penitence to its royal Priesthood, if they wish to be instructed and blessed, for to be blessed in this peculiar sense in any other

way, or by any other institutions or government, they cannot, while the promises and covenants of God hold good to the elect seed.

Turn from all your sins, ye Gentiles; turn from all your sins, ye people of the house of Israel, ye Edomites, Jews, and Ishmaelites; all ye nations of the earth, and come to the legal Priesthood, and be ye blessed. The promise is to each and all of you; do not reject it. The keys of the kingdom, of government, of Priesthood, of Apostleship; the keys of salvation to build up, govern, organize, and administer in temporal and spiritual salvation to the ends of the earth, are now restored, and held by the chosen instruments of this lineage.

I have spoken in a national capacity and in general principles. In regard to individual heirship and the rights of fathers, mothers, husbands, wives, sons, daughters, &c., I have not the power, if I had the time, to make the subject any plainer than our President made it the other day. It is for us to learn more and more from day to day, and continue to learn and practise those principles and laws that will secure to each individual and family its rights, according to the ancient order of the government of God, which is now being restored.

The living oracles or Priesthood in our midst can develop these principles from time to time as we need them, for they minister in holy things, and soon they will enter with us into the holy temple, where we may learn more fully; and if we are still lacking, they will with us enjoy the great thousand years in which to teach, qualify, and prepare us for eternity.

We have need to learn more fully the relationship we sustain to our families, to the community, to the nations of the earth, to the house of Israel, to heaven, to earth, to time, and to eternity. We have need to learn more fully to fulfil the duties of those relationships. We must learn by degrees. Truth is not all told at once, nor learned in a few days. A little was developed by our President the other day, for which we are very glad; we will treasure it up, and as circumstances call for it, we shall receive a little more, until by degrees the law of God is learned from those who hold the keys, even every item which pertains to our own rights, and the rights of our children, so that we shall not trespass on another's. In this manner all the good people on earth, in the spirit world, or in the world of the resurrection, may become one in love, peace, good-will, purity, and confidence, and in keeping the laws of Jesus Christ and of the holy Priesthood. If each person has the knowledge and the disposition to do right, and then does it continually, even as he would wish others to do to him, this will not only give to each his right, but create the utmost confidence, love, and good-will, by which a perfect union may be formed between each other, and with all good spirits and angels, and, finally, with Jesus Christ and his Father in worlds without end. Amen.

# TRUE AND FALSE RICHES.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT THE SPECIAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 14, 1853.

I am disposed this morning to give my testimony to this congregation upon the subject of true riches. Wealth and poverty are much talked of by all people. The subject was tolerably well discussed yesterday, and according to my understanding, the most that I have heard said upon that point has been on the negative of the question.

If you wish me to take a text, I will take the Scriptures of the Old and New Testaments, referring, if you please, to both text and context, and let the people distribute, or apply them according to their own pleasure. I will, however, use one passage of Scripture as a text, that was used yesterday. Jesus said to his disciples, to them it was given to know the mysteries of the kingdom of heaven, but to them that were without, it was not given. If we were to examine the subject closely, we should learn that a very scanty portion of the things of the kingdom were ever revealed, even to the disciples. If we were prepared to gaze upon the mysteries of the kingdom, as they are with God, we should then know that only a very small portion of them has been handed out here and there. God, by His Spirit, has revealed many things to His people, but, in almost all cases, He has straightway shut up the vision of the mind. He will let His servants gaze upon eternal things for a moment, but straightway the vision is closed, and they are left as they were, that they may learn to act by faith, or as the Apostle has it, not walking by sight, but by faith.

In viewing this subject, permit me to preach what I have to preach, without framing or systematising my address. When I have endeavored to address a congregation, I have almost always felt a repugnance in my heart to the practice of premeditation, or of pre-constructing a discourse to deliver to the people, but let me ask God my heavenly Father, in the name of Jesus Christ, to give me His Spirit, and put into my heart the things He wishes me to speak whether they be for better or worse. These have been my private feelings, as a general thing. I would ask our Father in heaven, in the name of Jesus Christ, to pour His Spirit upon each one of us this morning, that we might speak and hear with an understanding heart, that a hint, a key word, or a short sentence pertaining to the things of God, might open the vision of our minds, so that we might comprehend the things of eternity, and rejoice exceedingly therein.

In the first place, suppose we commence by examining the principles that have been laid before us this Conference, taking up the negative of the question; suppose, in our social capacity here, we have a system that feeds the hungry, clothes the naked, administers to the widow and the

fatherless, so that we can say of a truth, as they did in the days of the Apostles, *we have no poor among us.* Would it establish the principle that we are rich? To me it would establish no more than a good wholesome principle upon which the wicked may act, as well as the righteous—a principle upon which the world ought to act, by the moral obligations they are under to stretch out the arm of charity to every person, to fill up their days with industry, prudence, and faithfulness, procuring means to sustain themselves, and to administer to the wants of those who are unable to administer to themselves. To me, I say, this principle manifests no more than a moral obligation under which all are placed. Though some may think it a decided mark of Christianity, that it is a proof of deep piety, and bespeaks the character of Saints, and all this, if we scan the subject closely, it amounts to nothing more than a moral obligation all are under to each other.

Again, we call up the question of riches, wealth. We may behold one upon the right, that commands his thousands of gold and silver, which he has treasured up; he has houses and lands to occupy, goods and chattels to fill his store-houses, cattle to cover his fields, and servants to obey his commands; we call such an individual *rich, wealthy,* but when we take into consideration the "*true riches*" spoken of in this book [the Bible], they are not riches. We may behold another upon the left, reigning as a monarch; the gold, and the silver, yea all the treasures of the kingdom over which he reigns are at his command; and all his subjects are fully disposed to do the will of their sovereign. He reigns, he rules, he governs, and controls, and there are none to gainsay, none to offer a single word of opposition, his word is the law, his commands are supreme, he rides in his richly-adorned chariots, and wears his crown of gold, set with the most precious stones. He sets up one, and drags down another. Those who have in the least incurred his displeasure, he condemns to the block, and he exalts others to sudden wealth and power. This monarch reigns for a day, a month, a year, or for half a century, according to the will of Him by whom kings sway the sceptre of power; and the world say he is a rich man, a powerful and wealthy man. But this is not riches according to the saying of the Saviour in the New Testament.

Suppose we could heap to ourselves the treasures of the earth, as was mentioned yesterday; suppose we could load our wagons with the purest of gold; with it we could open our commercial business on an extensive scale, we could build our temples and mansions, macadamise our streets, beautify our gardens, and make these valleys as it were like the Garden of Eden, but would it prove we were actually rich? It would not. As it was said yesterday, and justly, too, we might be brought into circumstances, in the midst of this supposed wealth, to be glad to give a barrel of gold for as much flour. In such a circumstance, of what benefit to us would be this wealth, so called? Would not the idea which the wicked, and, I may say, with some propriety, the Saints, have of wealth vanish like smoke, and should we not find ourselves poor indeed? If we possessed mountains of gold, *should we not perish without bread, without something to feed the body!* Most assuredly. Though an individual, or a nation of people, could command their millions of millions of gold and silver, houses, lands, goods, and chattels, horses and chariots, crowns, and thrones, or even the products of the soil—the wheat, the fine flour, the oil, and the wine, and all the precious metals of the earth in abundance—though they were flooded

with all these good things, yet if the Almighty should withdraw His hand, they would be smitten with the mildew, and disappear; their wealth would become the most abject poverty. The possession of these things is not wealth to me. Not that I would cast them away as a thing of naught, or look upon the good things of this earth, and the riches of the world, as thing of naught, but they are not the true riches, the pearl of great price spoken of in the Scriptures, when a man found which, he sold all he had to purchase; they do not belong to those principles couched in the saying of our Lord, touching the mysteries of the kingdom. The riches of this world are nothing more than a stepping stone, or necessary means whereby people may obtain the true riches—by which they can sustain themselves until they can procure the true riches of the kingdom of God. As such they ought to be looked upon and handled. "Seek first the kingdom of God." "*Seek* FIRST" that durable object. "*Seek* FIRST" the righteousness that will never betray you. *Obtain* "FIRST" the prize that will not forsake you. Procure to yourselves "FIRST" *of all*, that which will endure through time, and through all the eternities that will be. "Seek FIRST *the kingdom of God, and its righteousness*," and let the gold and silver, the houses, the lands, the horses, the chariots, the crowns, the thrones, and the dominions of this world be dead to you, as it is necessary you should secure for yourselves eternal riches that will never forsake you in time nor in all eternity.

The negative of the question is present with the people. If they begin to seek the kingdom of heaven, if they set out to glorify God in their souls and bodies, which are His, how quick their feelings and desires, how soon their natural propensities cling with greater pertinacity to the things that are perishable. On the right hand and on the left we see persons whose trust is wholly in the riches of this world; they say, "I have gathered to myself substance, if you rob me of it you rob me of my all. I have my flocks and herds around me, if you take these from me all is gone." Those men or women to whom this will apply have not eternal riches abiding in them. Their minds are set upon the things of this world, upon a shadow, upon the substance that passes away, like the shadow of morn, or like the morning dew upon the flowers. They are like a thing of naught to those who understand the things of the kingdom of God. They are to be used, but not abused. They are to be handled with discretion, and looked upon in their true light, without any lustful desires, as the means to feed, clothe, and make us comfortable, that we may be prepared to secure to ourselves eternal riches.

Suppose we should remain here to discuss the subject, for days, months, and years, and scan it with a scrutinizing examination, in the end of all our labor we should find that the things of this world called riches, are in reality *not riches*. We should find they are like miracles to the ignorant, mere phenomena to the inhabitants of the earth; to-day they are, to-morrow they are not; they were, but now they are gone, it is not known where. The earthly king upon his throne, who reigns triumphantly over his subjects, is blasted, with all his kingdom, and brought to naught at one breath of Him who possesses true riches. Let Him who possesses the true riches say to the elements around that kingdom, "produce no wheat, nor oil, nor wine, but let there be a famine upon that people," in such a circumstance where is the wealth of that king, his power, his grandeur, and his crown? There is no bread, no oil, there are no flocks, no herds, for they have perished upon the

plains, his wheat is blasted, and all his crops are mildewed. What good does his wealth do him? His subjects are lying all around him lifeless for want of bread; he may cry to them, but in vain; his wealth, power, and influence have vanished, they are swept away like the flimsy fabric of a cobweb.

Again, the rich merchant, or private individuals, may have millions of gold and silver deposited, hid in the ground, or elsewhere, perhaps, and this is their god. Should the Lord Almighty say, as he did in the days of the Nephites, Let their substance become slippery, let it disappear that they cannot find it again; it is gone, and they may hunt for it in vain. Or let it be deposited in a bank, the first they know, the bank is broken, their substance is gone, and they are left in perfect beggary. To possess gold and silver, or earthly power and wealth, is not riches to me, but it is the negative of the question.

There are hundreds of people in these valleys, who never owned a cow in the world, until they came here, but now they have got a few cows and sheep around them, a yoke of oxen, and a horse to ride upon, they feel to be personages of far greater importance than Jesus Christ was, when he rode into Jerusalem upon an ass's colt. They become puffed up in pride, and selfishness, and their minds become attached to the things of this world. They become covetous, which makes them idolators. Their substance engrosses so much of their attention, they forget their prayers, and forget to attend the assemblies of the Saints, for they must see to their land, or to their crops that are suffering, until by and bye the grasshoppers come like a cloud, and cut away the bread from their mouth, introducing famine and distress, to stir them up in remembrance of the Lord their God. Or the Indians will come, and drive off their cattle; where then is their wealth in their grain, and in their cattle? *Are these things riches?* No. They are the things of this world, made to decay, to perish, or to be decomposed, and thus pass away.

Were we to spend the period of our lives and try to trace the history of mankind upon this world, from the beginning to the present time, by referring to the lives of kings, rulers, governors, and potentates; to the wealth, magnificence, and power of nations; also to the poverty, wretchedness, war, bloodshed, and distress there have been among the inhabitants of the earth, it could not all be told, but I have noticed some few of the items which I call the negative of the question. To possess this world's goods is not in reality wealth, it is not riches, it is nothing more nor less than that which is common to all men, to the just and the unjust, to the Saint and to the sinner. The sun rises upon the evil and the good; the Lord sends His rain upon the just and upon the unjust; this is manifest before our eyes, and in our daily experience. Old King Solomon, the wise man, says, the race is not to the swift, nor the battle to the strong, neither riches to men of wisdom. The truth of this saying comes within our daily observation. Those whom we consider swift are not always the ones that gain the mastery in the race, but those who are considered not so fleet, or not fleet at all, often gain the prize. It is, I may say, the unseen hand of Providence, that over-ruling power that controls the destinies of men and nations, that so ordains these things. The weak, trembling, and feeble, are the ones frequently who gain the battle; and the ignorant, foolish, and unwise will blunder into wealth. This is all before us, it is the common lot of man, in short, I may say, it is the philosophical providence of a philosophical world.

Suppose we look for a short time

after the true riches—after the pearl of great price. In doing this were I to systematize, I would say, let us leave this subject, which is the negative of the question, and take up another, entirely different. We would have to take up the subject of salvation to the human family, calling up the characters who have officiated in this great work, and have brought forth redemption, and placed it before the world, putting it within the reach of every individual of the sons and daughters of Adam and Eve. Yet it is all the same subject.

Where shall we direct our course to find true riches? Who is there that possesses them? Were we to admit scriptural testimony, I could refer you to the Bible, where we read of people exhibiting a power that gave their beholders satisfactory proof of their possessing the true riches. The riches of the world are natural, and common to the human family, but who governs and controls them? Who holds the destiny of the wealth of the nations in his hand? Do the kings, rulers, governors, or the inhabitants of the earth generally? No, not one of them, by any means. Have there ever been persons upon the earth who have exhibited the principles of true riches? Yes. The Bible tells us who they are, and delineates the principles of true riches.

Again, here is the philosophical world, the *terra firma* on which we tread. Here is the atmosphere which the wise men of the world tell us it is surrounded with, which is congenial to the constitution of the vegetable and animal world, it is the air we breathe. Philosophers tell us that the *terra firma* on which we walk is surrounded with it 40 miles high from the surface of the earth. It revolves in this subtle element, which is a combination of other elements. This is a philosophical world. What then are the results of the philosophical world? Why, if you were to put wheat in the ground that has been well tilled, it would grow, and bring an increase to repay the husbandman for his labor. If you plant potatoes in the ground the philosophy of the earth is, it will bring forth potatoes. If you plant corn, corn will be produced in abundance, and this will apply to all the grain, and vegetables, and products of this earth.

What is there here, in the valleys of these mountains? Why, the same that was centuries ago. As I told my brethren six years ago, I said, there are here wheat, corn, potatoes, buckwheat, beets, parsnips, carrots, cabbage, onions, apples, peaches, plums, pears, and fruits of every description and kind. They are all in the philosophical world—in the air we breathe, and in the water we drink; it needs nothing more than philosophical applications to bring them forth. The most delicate silks, the finest linen, and fine cloth of every description, that were ever produced upon the earth, are right here in this valley, and it requires nothing more than a philosophical application to bring them forth to administer to our wants. What more is there here! When we first came into this valley we had no knowledge that our brethren could find gold in California, or perhaps we might have been digging gold over there at this time; but our thoughts were occupied with how we should get our wives and children here; we were thinking about wheat, potatoes, water melons, peaches, apples, plums, &c. But allow me to tell you, that gold and silver, platina, zinc, copper, lead, and every element that there is in any part of the earth, can be found here; and all that is required, when we need them, is a philosophical application to make them subservient to our wants.

Here we pause, and think—"What! is there gold here, silver here? Are the finest and most beautiful silks that

were ever made, to be found here? Yes. Is there fine linen here? Yes, and the finest broad-cloths, and shawls and dresses of every description. We are walking over them, drinking them, and breathing them every day we live. They are here with us, and we can make ourselves rich, for all these things are within our reach. What hinders us from being truly rich? This is the point. I will tell you when you and I may consider ourselves truly rich—When we can speak to the earth—to the native elements in boundless space, and say to them—"Be ye organized, and planted here, or there, and stay until I command you hence;" when at our command the gold is hid so that no man can find it, any more than they could in California until within a few years back.

Again, we have a little absolute truth still nearer, and which comes under our own knowledge. There is the Sweet Water that runs into the Platte river, that this people have passed by for years. There have been no pains spared to find gold on that stream and its tributaries, but it could not be seen, and yet of late an abundance of it has been discovered, ranging over a district of country from the South Platte to the South Pass. There are men present here to-day, I have no doubt, who have it in their pockets, or in their wagons. There are as good prospects for gold *there*, as there ever were in California. How is this? Why He that hath all power and all true riches in His possession, has said, "Let that sleep, let it be out of sight to this people, until I say the word; I organized the elements, and control them, and place them where I please." When He says, "Let it be found;" it is right there on the top of the earth. Where was it before? I do not know; it was out of sight. In the very place where men have gone from this valley, to my knowledge, and hunted weeks and weeks for gold, and could not find it, there is plenty of it now. When you and I can say, "Let there be gold in this valley," and turn round again, and command it to disappear, that it is not to be found; when we can call gold and silver together from the eternity of matter in the immensity of space, and all the other precious metals, and command them to remain or to move at our pleasure; when we can say to the native element, "Be thou combined, and produce those commodities necessary for the use and sustenance of man, and to make this earth beautiful and glorious, and prepare it for the habitation of the sanctified;" then we shall be in possession of true riches. This is true riches to me, and nothing short of it constitutes them. When I have gold and silver in my possession, which a thief may steal, or friends borrow, and never pay me back again, or which may take the wings of the morning, and I behold it no more, I only possess the negative of the true riches. When the riches of this world leave me, I cannot say —"Gold, return thou to my chest." I cannot say to the gold I pick up out of the earth, "Be thou separated from every particle of dross, and let me see the pure virgin gold." I cannot do that without submitting to a tedious process of chemical action.

All those who wish to possess true riches, desire the riches that will endure. Then look at the subject of salvation, where you will find true riches. They are to be found in the principles of the Gospel of salvation, and are not to be found anywhere else. With whom abide eternally the true riches? With that God whom we serve, who holds all things in His hands, that we know anything of; He is the first and the last, the Alpha and the Omega, the beginning and the end, who at one survey looks upon all the workmanship of His hands; who has the words of eternal life, and holds the hearts of the child-

ren of men in His hand, and turns them whithersoever He will, even as the rivers of waters are turned; who commands the earth to perform its revolutions, or stand still, at His pleasure; who has given the sun, the planets, the earths, and far distant systems their orbits, their times, and their seasons; whose commands they all obey. With Him abide the true riches.

I will now notice the character who exhibited the power of true riches on the earth, though he himself was in a state of abject poverty, to all human appearance, for he was made poor that we might be made rich, and he descended below all things that he might ascend above all things. When the only begotten Son of God was upon the earth, he understood the nature of these elements, how they were brought together to make this world and all things that are thereon, for he helped to make them. He had the power of organizing, what we would call, in a miraculous manner. That which to him was no miracle, is called miraculous by the inhabitants of the earth. On one occasion he commanded a sufficient amount of bread to be formed to feed his disciples and the multitude. It was in the air, in the water, and in the earth they walked upon. *He*, unperceived by his disciples and the multitude, spoke to the native elements, and brought forth bread. He had the power. We have not that power, but are under the necessity of producing bread according to a systematic plan. We are obliged to till the ground, and sow wheat, in order to obtain wheat. But when we possess the true riches, we shall be able to call forth the bread from the native element, like as Jesus Christ did. Everything that is good for man, is there. Jesus said to his disciples, Make the multitude sit down, and divide them into companies, and take this bread and break it, and distribute it among them. They did not know but that it was the few loaves and fishes that fed the whole of them as they ate. The truth is, he called forth bread from the native elements. Is that mystery to you? Did you never think of it before? How do you suppose he fed them, he did not feed them upon nothing at all, but they ate bread and fish, *substantial bread and fish!* until they were satisfied. This the Saviour called from the surrounding elements; he was quite capable of doing it, because he had the keys and power of true riches, if any man possess which, he is rich in time, and in eternity both.

Again, the Saviour changed water into wine, in the same manner, by commanding the elements. Can that be done by a chemical process. I admit it can by the persons who understand the process; and that men can make bread also. As quick as I admit that the history Moses gives of himself is true, I cannot have any question in the world but what in ancient days they understood in a measure how to command the elements. The magicians of Egypt were instructed in things pertaining to true riches, and had obtained keys and powers enough to produce a bogus in opposition to the true coin, as it were, and thus they deceived the king and the people. They could cause frogs to come upon the land, as well as Moses could. They could turn the waters of Egypt into blood, and in many more things compete with Moses. There was one thing, however, they could not do, though they produced a very good bogus, but it was not *quite* the true coin. When they threw their staffs on the floor before the king, they could not swallow the staff of Moses, but the staff of Moses swallowed the staffs of the magicians. I have no doubt that men can perform many such wonders by the principles of natural philosophy.

Again, they can deceive the inhabitants of the earth, and make them believe that things were done, which in reality were not. If there were not a true coin in existence, how could there be a bogus produced? The true coin is what we are after, the true riches. We are seeking to be made rich in the power of God, so as to be able to control the elements, and say—"Let there be light," and there is light; "Let there be water," and there is water; "Let this or that come," and it cometh; by the power that is within us to command the elements; and they obey, just as they did the Saviour when he changed the water into wine, or made bread to feed the multitudes.

What shall we say? Do the things of this world, in their present state, offer unto us true riches? *I say they are not riches*, in the true sense of the word; there is no such thing as a man being truly rich until he has power over death, hell, the grave, and him that hath the power of death, which is the devil. For what are the riches, the wealth possessed by the inhabitants of the earth? Why, they are a phantom, a mere shadow, a bubble on the wave, that bursts with the least breath of air. Suppose I possessed millions on millions of wealth of every description I could think of or ask for, and I took a sudden pain in my head, which threw me entirely out of my mind, and baffled the skill of the most eminent physicians, what good would that money do me, in the absence of the power to say to that pain, "Depart?" But suppose I possessed power to say to the pain, "Go thou to the land from whence thou camest;" and say, "Come, health, and give strength to my body;" and when I want death, to say, "Come you, for I have claim upon you, a right, a guarantee deed, for this body must be dissolved;" says death, "I want it, to prey upon;" but again I can say to death, "Depart from me, thou canst not touch me;" would I not be rich indeed. How is it now? Let the slightest accident come upon one of the human family, and they are no more. Do we then possess true riches in this state? We do not.

What shall we do to secure the true riches? "*Seek first the kingdom of God, and its righteousness.*" Lay up for ourselves treasures in heaven, where moth cannot eat, rust corrode, nor thieves break through and steal them. If we find the pearl of great price, go and sell all we have to purchase it, and secure to ourselves the friendship of God, and our Elder Brother Jesus Christ, and walk humbly before God, and obey those whom He has told us to obey, all the days of our lives, and He will say, "*These are my friends, and I will withhold nothing from them.*"

And is it indeed possible that we can come into that power, while we are in this mortality, to say to death, "Touch me not?" Were it possible, I for one do not want it, I would not accept it were it offered to me. If the Lord Almighty proffered to revoke the decree, "Dust thou art, and to dust thou shalt return," and say to me, "You can live for ever as you are;" I should say, "Father, I want to ask you a few questions upon this point. Shall I still be subject to the tooth-ache, to the head-ache, to the chills and fever, and to all the diseases incident to the mortal body?" "O yes, but you can live, and never die." "Then I would have you, Father, to let the old decree stand good; I find no fault with your offer, it may be a good one; but I have the promise of receiving my body again—of this body coming up in the morning of the resurrection, and being re-united with the spirit, and being filled with the principles of immortality and eternal life. Thank you, Father, I would rather take a new body, and then I shall get a good set of new teeth. My sight, too, is failing; if I want to read,

I cannot do it without using glasses; and if I wish to walk a few miles, I cannot do it without making myself sick; if I wish to go out on a journey, I am under the necessity of taking the utmost care of myself for fear of injuring my health; but when I get a new body, this will not be so; I shall be out of the reach of him that hath the power of death in his hands, for Jesus Christ will conquer that foe, and I shall receive a new body, which will be filled with eternal life, health, and beauty."

What more? Why, to him that overcometh shall be glory, immortality, and eternal life. What more? Jesus says, as it was said yesterday, Except ye are one, ye are not mine. Again, he says, I pray thee, Father, to make these, my disciples, one, as thou, Father, art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are *one*, you disciples and I are *one*; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key-word to exaltation, glory, power, and excellency, by which principalities, kingdoms, dominions, and eternal lives will surround us.

That will give you true riches, and nothing else will. The only true riches in existence are for you and I to secure for ourselves a holy resurrection; then we have command of the gold and the silver, and can place it where we please, and in whose hands we please. We can place it here and there, where it can be found, and in abundance, when we say the word. We can say then to the flies, and to the grasshoppers, "Be ye extinct," and it will be so; and again say, "Go ye, and make a work of devastation," and at our word clouds of them darken the sun, and cover the ground, the crops are destroyed in a day. We can then say to the hail-storm, "Stay thou thy rage, and hurt not the fields and fruit trees of the servants of God;" and we are obeyed. On the other hand, when they need a little chastisement, we can say to the rain, to the lightnings, and to the thunders, "Chasten ye the people;" and the elements are at once in a state of agitation, and they are chastened by the destruction of their crops, and cities are swallowed up in the yawning earthquake, when God can bear their wickedness no longer. He does not want to slay His children who love and serve him, He is not a hard master, nor a severe Father, but when He chastens, it is because He wishes to bring His children to understanding, that they may know *where* the true riches are, and *what* are the true riches of eternity, and rejoice with Him in His presence, being made equal with Him.

These are some of my reflections upon *true riches*. Why will the Latter-day Saints wander off after the things of this world? But are they not good? We cannot do very well without them, for we are of the world, we are in the world, we partake of the elements of which it is composed; it is our mother earth, we are composed of the same native material. It is all good, the air, the water, the gold and silver; the wheat, the fine flour, and the cattle upon a thousand hills are all good; but, *why do men set their hearts upon them in their present organized state*? Why not lay a sure foundation to control them hereafter? Why do we not keep it continually before us that all flesh is grass; it *is* to-day, and to-morrow *it is not;* it is like the flower of the grass when it is cut down, it withers, and is no more? Why do the children of men set their hearts upon earthly things? They are to be used, but not to the abusing of yourselves. They are to be used to make us comfortable. Suppose all

the good things of this world should be given to us, the gold and the silver, the cattle and the horses, and all the flocks of a thousand hills; it would be for the express purpose of building mansions and temples, of feeding the poor that cannot feed themselves, of succouring the tried and the tempted, of sending Elders to preach the Gospel from nation to nation, from island to island, and of gathering Israel from the four quarters of the globe. But that moment that men seek to build up themselves, in preference to the kingdom of God, and seek to hoard up riches, while the widow and the fatherless, the sick and afflicted, around them, are in poverty and want, it proves that their hearts are weaned from their God; *and their riches will perish in their fingers, and they with them.*

Where are the true riches—the pearl of great price? They are here. How can we secure them? By being obedient, *for the willing and obedient will eat the good of the land by and bye;* but those who heap to themselves riches, and set their hearts upon them, *where will they be by and bye?* There are men in our midst who will quarrel for five dollars, and have their trials before Bishops and other tribunals if it costs all they possess. They say, "I will have my rights." They tell about their rights, *when they know nothing about rights; in this they are governed solely by the influence of former traditions.* Why do they not say, "*I will satisfy my hellish will, if it destroys me for time and all eternity.*" If they would say that, they would say the truth. If a man says "It is my right to have this or that," *he knows nothing about rights,* so never say anything more about rights. But if you can find *one individual* who knows what right is, ask him, and then say, "That is right, and I will do it." Take that course, and rejoice that you have found somebody to tell you what right is. When my heart trembles with rage, and my nervous system becomes irritated to knock down and kill, it is for me to say, Brigham, hold on, you should not do this. Do you wish me to tell you what right is? I will point out the way if you will walk in it. If your neighbor or your brother should sue you at the law for your coat, give it to him, and your cloak also, and not turn round and say, "It is my right; are you going to rob me?" The instructions of the Saviour of the world, which I have quoted, are right; and I could prove it so by philosophical reasoning, and make you believe it, and you would be satisfied it is the best course you could pursue. I will give you the key to it, which is this—it gives you an influence you never can obtain by contending for your rights. You say, "Take it, it is no matter whether it is my right or not." If a man asks you to go with him one mile, go two, and then you can say, "You only asked me to go one mile, but I have gone two." That is the counsel Jesus Christ gave. If you sit down and calmly reason the case, you cannot but discover that it gives you an influence over that man, which you could not gain by contending with him in anger. All the power which is gained by contending with people is usurped power.

The power which belongs to the true riches is gained by pursuing a righteous course, by maintaining an upright deportment towards all men, and especially towards the household of faith, yielding to each other, giving freely of that which the Lord has given to you, thus you can secure to yourselves eternal riches; and gain influence and power over all your friends, as well as your enemies. "If you want anything I have, here, take it, and I will have influence and power over you;" this is a key word to gain the true riches; that is the amount of it.

I want to hint at the negative of

the question again. I have, from time to time, said many things to you in this tabernacle, and so have my brethren, and the people are much inclined for the mysteries of the kingdom. I can tell you what they are, in some degree. The idea appears very foolish to me when we are talking about it, but we are obliged to use the English language as it is, which is scarcely a similitude of what we want. Again it is first rate to communicate our ideas, and good to enable us to talk one way, and mean another, when we have a disposition to do so. Brother Hyde preached us a good discourse on mystery yesterday.

What is a mystery? *We do not know, it is beyond our comprehension.* When we talk about mystery, we talk about eternal obscurity; for that which is known, ceases to be a mystery; and all that is known, *we* may know as we progress in the scale of intelligence. That which is eternally beyond the comprehension of all our intelligence is mystery, yet this word is used by the translators of the Bible. They write about mystery, and talk about mystery; what are they talking about? I do not know what they mean, nor what they wish to convey by that word, and they do not know themselves. This language is made use of in the Bible, because they have nothing better. Things transpire almost every day in our lives which we class under the term mystery, for want of a better term. What does it mean, in reality? *Why, nothing at all.* But for the accommodation of those who speak the English language, we will continue to use the term, and proceed to examine the negative of true riches.

Here are the earth and the inhabitants upon its face, organized for the express purpose of a glorious resurrection. The *terra firma* on which we walk, and from which we gain our bread, is looking forth for the morning of the resurrection, and will get a resurrection, and be cleansed from the filthiness that has gone forth out of her. This is Bible doctrine. What filthiness has gone forth out of her? *You and I*, and all the inhabitants of the earth; the human body, and all earthly bodies, both animal and vegetable; are composed of the native element that we breathe, that we drink, and that we walk upon; we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state; what for? To be exalted, to get a glorious resurrection. We are of the earth, earthy, and not only will the portion of mother earth which composes these bodies get a resurrection, but the earth itself. It has already had a baptism. You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not stated in the same words that I use, it is none the less true that it was baptized for the remission of sins. The Lord said, "I will deluge (or immerse) the earth in water for the remission of the sins of the people;" or if you will allow me to express myself in a familiar style, to kill all the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as some of our people ought to soak. The Lord baptized the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face.

The earth is organized for a glorious resurrection, and life and death are set before the people, true riches and false riches; and the whole world are gone after the false riches; after that which is not life, after decomposition, after that which perishes, and passes away like the twilight of evening. The Lord has set before the inhabitants of the earth, true riches, from the days of

Adam until now. In olden times, in the ages we call "the dark ages of the world," men could talk to the Lord face to face, and He looked like another man. When He had a mind to do so, He could walk into the assemblies of the people, and none of them would know him, only they knew He was a stranger that had visited their meeting. He understands the difference between true riches and the bogus which passed current in the days of Pharaoh in Egypt. We see the bogus power again exhibited in the days of Saul the king of Israel, by the witch of Endor, who, at the request of Saul, brought forth the spirit of Samuel, or some other spirit. They understood the principles of life, for the Lord had set life and death before them, true riches and false riches, or in other words, composition and decomposition, and the laws, principles, and powers of the eternal world; and the people of the early ages of this world understood them.

The people in this age, are like the old miser, whose latter end was drawing nigh; he had saved a good purse of gold, but he was blind and could not see it, so he requested the attendants to bring him the gold that he might put his hand on it; when he laid his hand upon it, he could go to sleep. He possessed the negative of true riches. Again, they are like the man who found a lump of gold which weighed 100 pounds, the last that was heard of him was, he was sitting upon it, offering a great price to the passers by for something to eat, and swearing that if he had to starve to death, he would stick by the gold, and die a rich man. If he had understood the principles of life—the principles of true riches, he could have commanded that gold in California, in England, or anywhere else; but he had no power over it, and died like a fool, no doubt. What good was his gold to him? He had not the power of endless life in him, and he will be decomposed, and the particles which compose his body and spirit will return to their native element. I told you some time ago what would become of such men. But I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will DESTROY *death* and *him* that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says —I will *destroy* Death, and him that hath the power of it, which is the devil. And if he ever makes "*a full end* of the wicked," what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom.

On the other hand, let us take the affirmative of the question; and inquire what is life and salvation? It is to take that course wherein we can abide for ever and ever, and be exalted to thrones, kingdoms, governments, dominions, and have full power to control the elements, according to our pleasure to all eternity; the one is life, and the other is death, which is nothing more or less than the decomposition of organized native element. There can be no such thing as power to annihilate element. There is one eternity of element, which can be organized or disorganized, composed or decomposed; it may be put into this shape or into that, according to the will of the intelligence that com-

mands it, but there is no such thing as putting it entirely out of existence.

I never studied philosophy to any great extent, but on one occasion I had a kind of a confab with Professor Orson Pratt, who endeavoured to prove that there was empty space, I supposed there was no such thing. He thought he had proved it; but I thought he had not proved a word of it, and told him the idea was folly. After hearing a good many arguments from him, and other men, his colleagues in learning, I wished them to tell me where empty space was situated, that I might tell the wicked, who wish to hide themselves from the face of him that sitteth upon the throne, where to go, for they will then be *where God is not*, if they can find empty space. To argue such a question as that, would be, to confute my own arguments in favor of other truths I have advocated, and oppose my own system of faith. We believe that God is round about all things, above all things, in all things, and through all things. To tell about empty space is to tell of a space where God is not, and where the wicked might safely hide from His presence. There is no such thing as empty space.

Remember, that true riches—life, happiness, and salvation, is to secure for ourselves a part in the first resurrection, where we are out of the reach of death, and him that hath the power of it; then we are exalted to thrones, and have power to organize element. Yes, they that are faithful, and that overcome, shall be crowned with crowns of eternal glory. They shall see the time when their cities shall be paved with gold; for there is no end to the precious metals, they are in the native element, and there is an eternity of it. If you want a world of the most precious substance, you will have nothing to do but say the word, and it is done. You can macadamize streets with it, and beautify and make glorious the temples. We can then say to the elements, "Produce ye the best oranges, lemons, apples, figs, grapes, and every other good fruit." I presume we do not draw a single breath that there are not particles of these things mingled in it. But we have not the knowledge now to organize them at our pleasure. Until we have that power we are not fully in possession of the true riches, which is the affirmative of the question, and the negative of the question is no riches at all in reality.

Well, brethren, I think I have stood out first rate. When I rose I did not think I could speak over ten minutes. May the Lord God bless you, and have mercy upon the world, and upon this people, that we may be saved in His kingdom. Amen.

# BUILDING TEMPLES.

AN ADDRESS DELIVERED BY PRESIDENT BRIGHAM YOUNG, ON THE TEMPLE BLOCK, GREAT SALT LAKE CITY, FEB. 14, 1853.

If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on the subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. Perhaps we may in this place, but if, in the providence of God, we should not, it is all the same. It is for us to do those things which the Lord requires at our hands, and leave the result with Him. It is for us to labor with a cheerful good will; and if we build a temple that is worth a million of money, and it requires all our time and means, we should leave it with cheerful hearts, if the Lord in His providence tells us so to do. If the Lord permits our enemies to drive us from it, why we should abandon it with as much cheerfulness of heart as we ever enjoy a blessing. It is no matter to us what the Lord does, or how He disposes of the labor of His servants. But when He commands, it is for His people to obey. We should be as cheerful in building this temple, if we knew beforehand that we should never enter into it when it was finished, as we would though we knew we were to live here a thousand years to enjoy it.

If the inquiry is in the hearts of the people—"Does the Lord require the building of a temple at our hands?" I can say that He requires it just as much as ever He required one to be built elsewhere. If you should ask, "Brother Brigham, have you any knowledge concerning this? have you ever had a revelation from heaven upon it?" I can answer truly, it is before me all the time, not only to-day, but it was almost five years ago, when we were on this ground, looking for locations, sending our scouting parties through the country, to the right and to the left, to the north and the south, to the east and the west; before we had any returns from any of them, I knew, just as well as I now know, that this was the ground on which to erect a temple—it was before me.

The Lord wished us to gather to this place, He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. And further, if the people and the Lord required it, I would give a written revelation, but let the people do the things they know to be right. Permit me to ask the question—do you not know that it is your duty to accumulate your daily bread, to cease your wickedness? Are not these duties required at your hands? Do you not know this of yourselves? There is not an individual in this assembly that does not understand this, that is not as well convinced of it as I am.

Concerning revelations pertaining to building temples, I will give you

the words of our beloved Prophet while he was yet living upon the earth. Many of us that are here to-day, were with him from the commencement of the church. He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them; the revelations giving us the order of the Priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bedrooms, halls, passages, and alleys. He said, you might as well ask the Lord to give revelation upon the dimensions and construction of the various apartments of your dwelling houses, as upon the erection of temples, for we know before hand what is necessary.

Concerning this house, I wish to say, if we are prospered we will soon show you the likeness of it, at least upon paper, and then if any man can make any improvement in it, or if he has faith enough to bring one of the old Nephites along, or an angel from heaven, and he can introduce improvements, he is at liberty so to do. But wait until I dictate, and construct it to the best of my ability, and according to the knowledge I possess, with the wisdom God shall give me, and with the assistance of my brethren; when these are exhausted, if any improvement can be made, all good men upon the earth are at liberty to introduce their improvements. But I trust this people do not require commanding, every day of their lives, to pray, to do unto others as they would that others should do unto them: I trust they do not want a special command for this; if not, upon the same principle, they will not want any commandment upon the subject of building a temple, more than what is before them.

A few words to this people, upon the principles which were laid before them yesterday, in the tabernacle. One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.—to pay their tithing. I do not suppose for a moment, that there is a person in this Church, who is unacquainted with the duty of paying tithing, neither is it necessary to have a revelation every year upon the subject. There is the law—pay one tenth. I wish to say to you, and I wish you to tell your neighbors, if there is any man or woman who do not want to pay their tithing, we do not want they should. It is for your particular benefit, and that of every individual upon the face of the earth. To me, as an individual, it is no matter whether you build a temple or not; I and my brethren have received our endowments, keys, blessings—all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate.

The Prophet's feelings were often wounded because he was under the necessity of giving commandments concerning duties that were already before the people, until the temple was completed; but had he not done so, the temple would not have been built; had he waited until the minds of the people were opened, and they were led to see and do their duty, without commandment, he would have been slain before the keys of the

Priesthood could have been committed to others, but the Lord put it into his heart to give this power to his brethren before his martyrdom.

If the people will pay their tithing, we have all the means we can ask or wish for. If the tithing is paid, we do not want the brethren and sisters to give up their surplus property, for there will be a great surplus in the storehouse of the Lord. This is what is required of this people, not to give all they have, though it should be constantly upon the altar, but to be ready, if required; but if the people will pay their tithing punctually, there will be an abundance, yes, and a surplus. For me to ask the people if they will give their surplus property, would be useless. I shall not ask any such question, but I shall now ask the people to pay their labor tithing, that we may excavate this foundation, and prepare for the stone work by the 1st of April. I expect to see a great turn out, no doubt we shall have all the help we can require.

While the brethren are before me, let me say, that we cannot commence to lay rock here without time, and we cannot get the stone for the foundation without the railroad from this place to the quarry is completed; these two items must be attended to. This is sufficient to say upon that matter.

Let us revert for a moment to the past, to the years we have spent in toil and labor, though very agreeably. Seven years ago to-morrow, about eleven o'clock, I crossed the Mississippi river, with my brethren, for this place, not knowing, at that time, whither we were going, but firmly believing that the Lord had in reserve for us a good place in the mountains, and that He would lead us directly to it. It is but seven years since we left Nauvoo, and we are now ready to build another temple. I look back upon our labors with pleasure. Here are hundreds and thousands of people that have not had the privileges that some of us have had. Do you ask, what privileges? Why, of running the gauntlet, of passing through the narrows. They have not had the privilege of being robbed and plundered of their property, of being in the midst of mobs and death, as many of us have.

Only be faithful, brethren and sisters, and I promise that you shall have all such privileges as shall be for your good. You need not be discouraged, or mourn, because you were not in Jackson County persecutions, or were not driven from Ohio, Missouri, and Illinois, and stripped, robbed, and plundered of all your property. Do not mourn and feel bad, because you were not in Nauvoo; have no fears, for if the word of the Lord is true, you shall yet be tried in all things, so rejoice, and pray without ceasing, and in every thing give thanks, even if it is in the spoiling of your goods, for it is the hand of God that leads us, and will continue so to do. Let every man and woman sanctify themselves before the Lord, and every providence of the Almighty shall be sanctified for good to them. I will now close my remarks.

# A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND THE EARTH.

DELIVERED BY ELDER ORSON PRATT, AT THE TABERNACLE, GREAT SALT LAKE CITY, JULY 25, 1852.

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse—

"Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good: everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made

pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying can not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence—immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. "What! is the earth alive too?" If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the

heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner! What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject; he says that by one man came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, "Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, that never has heard the revealed will of God,

would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity: it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say—"Where is the principle of justice in the giver of the law? It is not there: we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampled under foot, by those whom He has made; therefore we care not for Him or His laws, nor His pretended justice; we will rebel against it." Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in

his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or, as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, "If Adam had not fallen, then there could not have been any posterity." That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multipled and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was

not deceived; but the woman, being deceived, was in the transgression," says the Apostle Paul. Well, after the woman was deceived, she became subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon *her*, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, "I will not partake of this forbidden fruit;" the next word would have been, "Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated." I ask, on these conditions could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree, of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience, which you and I have: all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you had never tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain, to a being that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good

and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered—let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you, and I, and every man, and woman, and child, have got to undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new, that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steam-boats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain, that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it,

and how was it discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discovered this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs: when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory, and dwell in His presence.

This great Redeemer is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first-born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, "Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honourable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception." This is the way that justice is magnified and made honourable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, "You have deviated from your words." Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers present, that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. "But," says one, "where I came from they tell me I ought to repent for the original sin." I care not what they tell you, you will be redeemed from the original sin, with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of hearing. We believe in the universal

redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject, as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? "You have now got into a condition that you know good and evil, by experience, and I will give you a law adapted to your capacity," says the Lord, "and I now command you, that you shall not do evil."

What is the penalty? Second death, What is that? After you have been redeemed from the grave, and come into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence — body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? They would make a hell of any heaven the Lord ever made. It is the second death—the penalty attached to the commandment given to the posterity of Adam, viz., "*You shall cease to do evil;* for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power," saith the Lord.

"But," says one, "He is so merciful, that He would not inflict such a penalty upon us." Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child, suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, "Is there no escape?" No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remains a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions, but it is different from the

redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble, and meek, and prayerful, until you go down to your graves; and on these conditions, Jesus will plead for you before the Father, and say, "Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now, Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome, and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away."

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, "O, that is of no consequence, it is of no avail, it will do no good to be baptized in water." But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, "Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism; and thus cast off the old man, with his deeds," and henceforth live in newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the penalty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will fall asleep, with a full assurance that you will come up, in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more

perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight," "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "*that day*"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, Christ "hath made us kings and priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying," Thou "hast redeemed us Oh God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made King s and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated

and contraced in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance; we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the God that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, "Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face." The fountains of the great deep, and the windows on high, were opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the begin-

to all eternity. Is our God so narrow ning. The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the prophet Malachi, "Behold, the day cometh that shall burn as an oven, &c." A complete purification is again to come upon the earth, and that too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His Spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled—"The heavens shall vanish away like smoke, and the earth shall wax old like a garment," &c. When the earth waxes old, and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, "Die." What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is no such a word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian folies, that the elements and every thing else are to be completely struck out of existence. The Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. The passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was, before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is

a new earth made, wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Saviour, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints were driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? They are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. "But don't be so fast," says one, "don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection?" Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family? Yes; he will also have his

own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know." And thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

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## GOING SOUTH — BUILDING THE TEMPLE — MURMURERS.

A DISCOURSE DELIVERED BY PRESIDENT HEBER C. KIMBALL, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7TH, 1852, AT THE GENERAL CONFERENCE.

The brethren have heard considerable about going south; and I know there is considerable feeling manifested upon this matter. There are a great many persons in this valley, who are working against this operation; I mean fathers and mothers, brothers and sisters, and other relations. Nearly all of these persons have city lots, and they propose to divide them with the emigrants, rather than that they should leave the city; and at the same time take one hundred and fifty or two hundred dollars out of their brethren's pockets for that which cost them little or nothing; so they have a certain object in view in persuading people to stay in the city. These things have a strong tendency to bind the brethren here.

There are also many other things that have the same tendency. They reason among themselves, saying, "If we go to Iron County, or to Millard County, we shall perhaps lose our blessings, our sealings, and our endowments, and many other privileges;" and conclude to stay here for the purpose of obtaining these things. I will tell *you*, that stay here for this purpose, you will not get your blessings as soon as those will who go and settle where they are counselled. For none of you can have these blessings until you prove yourselves worthy, by cultivating the earth, and then rendering to the Lord the first fruits thereof, the first fruits of your cattle, of your sheep, and of all your increase. This is how I understand it. Now go and get farms for yourselves while you can.

Those brethren in Iron County, and those that are still at Coal Creek, pretty much all of them, are ironmongers; they were the first to go into the iron and coal business and leave their farms. There are somewhere in the neighbourhood of two hundred acres of land under cultivation in those valleys, that you can have the privilege of purchasing, or of cultivating for the time being, until you can make farms for yourselves. In the city of Manti, half of the houses are vacant; there are houses enough empty *there* to accommodate fifty or a hundred families. In Iron County also there are similar advantages.

Fillmore City, in Millard County, is situated in a very extensive valley. I think we travel, as we are going to Iron County, somewhere in the neighbourhood of fifty or sixty miles, and then it extends west far beyond the power of the eyes to see; the fact is, we can see no distant mountains at all in some directions; and there are numerous rich valleys that are connected or which communicate with this, on to Iron County. Millard County we wish to make strong and powerful, for there is the centre of the government of the State of Deseret, and where the governor and his associates, some time in the future, will dwell part of the year. There will be a building erected there for the use of the general government of this State, and for the general government of the Church and kingdom of God. Then why need you be afraid of the result of anything that is best for you to do? Let grandfather, grandmother, brother or sister, have no influence over you to turn you aside from your duty.

If brother Brigham is not of more consequence to you than your brother or sister, or father or mother, or anything else that pertains to this life, I would not give much for your religion. If you will reflect for a moment, and let the Spirit of the Lord—the spirit of revelation, have place in your bosoms, so that you can foresee the future events which we are approaching, and let your minds expand by the power of the Holy Ghost, you will not hesitate one moment to go to these valleys.

We have no wish to get rid of the Saints, but the counsel that is given them to go and settle those places, is for their best interest, and for the upbuilding of the kingdom of God.

You have arrived safely in this valley, by the providence of God, from Old England, where it rains almost every day, and where they have to keep the lamps lit, sometimes, in order to pass through the streets safely in the day time. Often, when I was there, I had to sit and read in the day time by candle light; and we very seldom durst go out without an umbrella, for if we did, we were sure to get soaked to the skin before we returned. It is not so in this country; and the further you go south, the higher the valleys are, until you go over the rim of the Great Basin, about sixty miles, down to the Rio Virgin. As soon as you get there, you are

where it is summer all the year round; but we do not wish you to go there until you are appointed to go. We want you to go where you are sent, for you cannot get your endowments until you have proved yourselves—that is what we intend; it is the mind of brother Brigham, the President of the Church of Jesus Christ of Latter-day Saints, and the Prophet of God, who holds the keys of life and salvation pertaining to you, and me, and all the world—not a soul is excepted, neither man, woman, nor child; they all belong to him; for he is the Prophet, he is our Priest, our Governor, even the Governor of the State of Deseret.

I think more of the things that pertain to the Church of Jesus Christ of Latter-day Saints, or the kingdom of God, than I do of these little petty territorial matters. I presume if the brethren in this Conference will go into these valleys, and grow wheat, raise cattle, and other products of the earth, and then give one-tenth of all their increase into the Lord's storehouse, and one-tenth of all they have got now, we shall be able to set to immediately, and build a temple, and finish it forthwith, and abandon the idea of the Church building houses for individuals, to get a few dollars here and there to carry on the public works. Let us attend to the Church matters, and rear that wall round the Temple block as soon as possible, and apply the Church funds to this purpose, instead of putting them into the hands of a few individuals, that would perhaps pay one hundred dollars, or turn in a yoke of cattle, and say, "Build me a house, and then let the Church pay the difference." They will pay so much, and perhaps the rest of it is sucked out of the vitals of the Church. This is afflicting the Church; it cannot carry this burthen, but must and will throw it off, and use the tithing in building a temple, a baptismal font, store houses, and such things the Church has need of. I do not know whether you have any desire to have a temple built or not. Have you reflected upon it, that we may go to with our might, our means, our substance, and with all we have to build a house to the Lord, to build fonts, that we can attend to the ordinances of salvation for ourselves, our children, our fathers, and mothers, both living and dead? What do you say? If you say we shall do so, raise your right hands. (All hands were up.) It is clear that they will have a temple, brother Brigham.

Now if you will take hold together, and do as you have been told, and go and people those rich valleys, except those who have been counselled to stay here, for if they are wanted here, it is necessary they should stay here; you shall be blessed. Gather up your substance, and go and make farms for yourselves, that you can raise from two hundred to three thousand bushels of wheat next summer. We have been in those valleys two or three times on exploring expeditions, and we are going again next fall, over the mountains, down into the lower world, if the Lord will. We shall thus travel back and forth, and live about as much in one place as in another; for the future we shall keep on the move, going to and fro, and shall never be easy; we never want to be, nor that you should, until the kingdom of God prevails over this earth. We will fill up these mountains, take up the land, and, as they used to say in the States, "become squatters," and we will become thicker on the mountains than the crickets ever were.

If you can once break up the ranks of the crickets, it breaks up their calculations, and under such circumstances they never will undertake a war upon your crops. In like manner we have to become one, and *build a*

*Temple*, that we may learn the principles of oneness more fully, to prepare for all things to come, that when we become fixed for war, we may whip out all the enemies of truth, and never yield the point, neither man, woman, nor child that is in Israel.

As for murmurers and complainers and fault-finders, we want to give them some employment, and we shall attend to that part of the business before long. After meeting we will lay the thing before them, and all the murmurers, and complainers, and fault-finders, &c., we want they should raise their right hand to do some good. If they want to vote, we will appoint a meeting at the Council House directly after Conference, and organize them into companies, and appoint a building committee to build brother Brigham a house, and the person who murmurs the worst shall be the President. We will give him the same right which we gave to Father Sherwood; but it was a tie between him and Zebedee Coltrin which should preside; but Father Sherwood's tongue being more limber, he whipped out Coltrin, and got the Presidency. We will organize a company of males and females, for we calculate to give females an office in that company, and they shall be upon an equal footing with the men. Now there's a chance for you women who seek to be equal with your husbands. This is sticking to the text brother Brigham gave yesterday. But I believe I will stop speaking for the present.

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## "MORMONISM."

A DISCOURSE DELIVERED BY PARLEY P. PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all.

I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless, I feel it my duty to impart my testimony, and exercise my gift among my brethren, according to my calling; I therefore shall address you for a while this morning.

There may be many strangers assembled with us as at this season of the year; many are passing through this city from different parts of the world. The members of the Church need not complain, if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "MORMONISM;" and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning, as a stranger, "What

is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called. Mormon was a man, a Prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of righteousness, holding certain doctrines. The Church of Jesus Christ of Latter-day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbours have seen fit to call those principles they hold, "MORMONISM." They might as well have called them, *Abrahamism*, *Enochism*, or *Isaiahism;* because the ancient Prophets, Patriarchs, and Apostles, held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called *Mormon*, and all the principles held by all good, inspired men of all ages and countries they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles.

The word of God, as written in the good old Book, designates the people of God by the name of Saints; which name is almost or quite as ancient, as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament.

Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets, and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel and the other Prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them "Mormonites," Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is, that the SAINTS of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them.

Why not this be continued and sustained, O ye people of Christendom, and, letting these party names go by the board, and be classed among the things that were in the darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them SAINTS OF THE MOST HIGH?

Well, then, such is the name that the Church which I represent, do their business in. As such, they are known on their own records, and on the records of heaven, inasmuch as they are recognized there. But we know what the world mean when they say "Mormonism," and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the States, and elsewhere—and very few of them will give you one correct idea in regard to the doctrines of the Latter-day Saints. Indeed they have not informed themselves, but remain in ignorance on the subject; and when they would show others, of course they cannot inform them correctly on that subject. But you will generally be informed, that "Mormonism" is a new religion, that it is something new under the sun, and of course is an innovation—a kind of trespass on Christianity, on the Bible, or on the

good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here to-day, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing then, to me, that the modern Christian world consider this a new doctrine, an innovation—a

trespass on Christianity. No! it is as old as the world, and as common among the true people of God, as His every day dealings with man. We will leave that point, and say, it is the Christian world, and not the Latter-day Saints, that have a new doctrine, provided they discard that principle.

What next? Why, that man, by vision, the ministering of angels, and by revelation, should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called "Mormonism" in this age.

Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day, and after his day; and among the Prophets, and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned. And were not His Apostles, Elders, and Seventies? After his resurrection, and ascension into heaven, were not others called, and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were thus commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new.

Well, then, that the man thus commissioned should call upon others to turn from their sins; and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No. Every one conversant with the Bible will say, that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals, households, cities, nations, and the world have to be warned in this way, and especially under the Christian dispensation. So there was a special commission given to the servants of God, to go to all the world, and call upon everybody to repent, or whole nations should become disfranchised, scattered, and millions be destroyed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new, to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No; no sensible professing Christian will maintain such a point for a moment.

Suppose that some people should hearken, when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel, and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ, and his resurrection from the dead; and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that he died, and that he did rise from the dead, and that he, the individual, does put his trust and confidence in him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose some person was to relate before

Peter and Paul to-day, and the Christians with them, that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life—would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic Church profess to be the true Church—the ground and pillar of the truth, handed down by regular succession from the ancient Church, of which they are still members; and their priesthood and apostles are now of the very same Church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same Church that Paul wrote that epistle to. If they are, I will show you to demonstration, if the Scriptures be true, that this doctrine called "Mormonism" is not a new doctrine. Paul, writing to that Church, of which they profess to be members, says, Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ have been baptized into his death, being buried with him by baptism into death, that like as Christ rose from the dead, even so ye may walk in newness of life? Now this epistle containing this doctrine was written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will, however, leave them to describe whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face and call that a burial! Paul said that was a principle of the true Church of Rome that had been buired with Christ by baptism into death, and had risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter-day Saints inform them upon being buried with Christ in the likeness of his death, &c. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one, and the members of it were all buried with Christ in baptism.

If 500 persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into his death, buried with him by baptism into death," &c.

Now if this doctrine is new to the church of Rome, then that is that Church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons."

This reasoning applies just the same to the Church of England. They have just as good a right to have a Church in England as anywhere else—to have a national Church of England by law established, but if they are a true Church of God, all of them have been buried with Christ in baptism, &c., or the Apostle must have been

mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say, "If Mormonism prevails Christianity is in danger?" for if it is a false Christianity, the quicker it falls the better.

We have examined three general principles, to see if there is anything new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism;" and every one who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible, knows it.

Well, then, the different sections of what is called Christianity, never do this, and call it something new. When the "Mormons" do it, they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with new doctrine, and not the Latter-day Saints.

Well, then, suppose that after this ordinance, the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two, or three of them have a heavenly vision, and happen to relate it—is this something new? Are these things an innovation on Christianity?

Let the Apostles of the ancient Church come up now, and be judges, not these innovators. O yes, Saints of ancient days, are these things new to you? "NO," they reply, "but just exactly what we used to have among us; and you who have read the New Testament know it is so." If this, then, is "Mormonism," it is nothing new, but simply that which should have been in the world in order to constitute true Christianity.

Now suppose, after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them, this people unite in their efforts, both temporally and spiritually, to build up themselves as a people, and each other as individuals, in righteousness upon the earth; and the Spirit of the Lord God into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is "Mormonism?" Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ?

It was the main object for which the Holy Spirit was given, that they might all grow up in union, in fellowship, in co-operation, in holiness in the Lord. No man who has read the New Testament, will say this is NEW, when we say that the great object of the Gospel is, that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "MORMONISM;" and I would to God it was more perfected among this people than it is.

If any one of these principles in practice, should prevail over the whole world, it would be nothing new; but the world only hold this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism," and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose, on inquiry, you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions, and hopes of the ancients, and the doctrines

of Jesus Christ, just as we believe them, and hope for their fulfilment. Is that anything new?

"Well, if you have not a new Bible, you have certainly got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scriptures, but the Book of Common Prayer, and the time was when they did not have such a book, therefore when they made that, it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist's Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons."

"But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by Prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them; but suppose, after all, it should contain no new doctrine, no new principle, no new prophecy, that is, differing from or doing away that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old.

"If it is no new doctrine, and if its predictions do not differ from those contained in the old and new Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahommedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was, "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter-day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahommedanism, and may be a principle of what is called modern Christianity. I hope not, however.

"What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern Hemisphere, in part; and the other is a history of the Western Hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of

$100,000, they would appropriate it for this history of the Western Hemisphere.

Discredit it as you will, we have it in genuineness and in truth, written by the ancient Prophets that lived upon this land, and revealed in modern times by the ministering of angels, and inspiration from the Almighty. It is in the world, and the world cannot get it out of the world It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and cotemporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that a country far removed from Bible scenes, from that part of the stage on which figured the Patriarchs of old, with Moses and the Jewish Prophets, John the Baptist, Jesus Christ and the Apostles, was also the theatre of revelation, prophecy, visions, angels, of the ministration of the doctrine of Christ, of the organization and government of his true Church; that there too were angels, that there too were Apostles, that there too was the word of God, that there too faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people! And here comes a book informing us that these glad tidings were also to another hemisphere at the same time.

Now, stop a moment, and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of a soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry, and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it. You come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it, and sing to the shepherds the glorious tidings of great joy, which shall be to all people: "for unto you is born this day in the city of David, a Saviour which is Christ the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western Hemisphere, and it is full of people: I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Saviour was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there, while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to ALL PEOPLE, that the Saviour was born? I say that the choir of angels which sang that song, had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord in one country, but also to another country—not only that the Saviour

was born, in general terms, but the place where, and the time when, he was born. These were the tidings, "Go to all people." An angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Saviour of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament the manifestation of such an important affair was so limited. Here was half of the world, according to the New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Saviour, holy inspired Prophets and Apostles, ministered in the western hemisphere, and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do." And he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here to-day. His name is Alger.

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow, and mourning? What objection have you to the angels of God, Apostles of God, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves, and winds, and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go, and no further." This ocean however was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere, and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the Holy Spirit of truth that fills all things, were not thus curtailed and limited, but could minister truth to the uttermost bounds of the universe of God, where intelligences were mourning in darkness; wherever the ravages of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practised in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to the prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that

pertains to man in other countries? No, they did not, only in general terms together with the rest of the world. These other Prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelations, testimony, prophecy, history, and doctrine developed in various countries by the same Spirit of God, and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an age when the mind has been obscured by priestcraft?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all? No, this is not all, and I shall not tell it all to day. I do not know it all yet. I have been twenty three years learning "Mormonism," and I know but little of it. If any one expects to learn all the doctrines of "Mormonism," he must learn more than twenty-three years. For be it known unto you all, that "Mormonism," instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us as a people. We keep a record, if you must know, not only individually some of us, but as a Church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned; the history comprising but a small portion, such as can be written, revealed to us Latter-day Saints, and practised upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history, and doctrine. Has any person any objections to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God, and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No.

"Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do with it. The Bible never taught that to you, nor angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of Prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen,

and every ocean ink, they could not write all the doings of the Almighty, of His servants, and of His angels. If I were to live for millions of years to come, and then millions of millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditionated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism?" It is a restoration by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system to-day." I do not know it all, and I shall not state the half I do know. What I have said are a few every day items, a few of the first principles of the Gospel of Christ, as believed and practised by the "Mormons."

I will tell one more before I close. "Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world." I say, without any hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organization of families, differ widely from modern Christianity. We differ from modern Christianity, but not from the Bible. Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriages and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God. If there is any difference at all, it was more developed among them than it is among us, we being in our infancy. If it should happen to be, that the whole modern world differ from the Bible—have done away with the law of God, and we have come in contact with them, instead of with the word of God, then the boot is on the other foot, and in reality what is said to us applies to them. It is like the farmer and the lawyer. A certain farmer came to a neighbouring lawyer, and frankly confessed that his bull had had the misfortune to kill one of his (the lawyer's) oxen. The lawyer replied, "Thou art a very honest fellow, and will not think it wrong that I have one of thy oxen in return." "But said the farmer, "I am mistaken, it was thy bull that killed my ox." "O," replied the lawyer, "that alters the case, and if, if, i-f—."

Now, then, if it is the whole Christian world, from Catholicism down to the latest of her daughters, that have made void the law of God, and trampled under foot the institutions of heaven, the holy principles of matrimony and family government, and have made them void also, by their traditions, and introduced that which God never did, and "Mormonism" has restored the law of God, in theory and practice, then it is the so called Christian world, and not us, that are wrong. Whether it regards family organization, the law of God, Patriarchal government, ordinances, principles, and prophecy, I know of nothing new, or of nothing wherein we are innovators.

As I said before, and I am able to

maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfill the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness, and tyranny, and restore mankind to righteousness, truth, liberty, law, and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

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## THE PRIVILEGES AND BLESSINGS OF THE GOSPEL.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG AT THE TABERNACLE, GREAT SALT LAKE CITY, FEB. 20, 1853.

Truly happy is that man, or woman, or that people, who enjoys the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings. Who is that person, or that people? We are ready to reply, "The Latter-day Saints are the only people on earth, that we have any knowledge of, to whom the everlasting Gospel has been given in these days; they are the only people who are the heirs to it, with all its blessings and privileges. Not to our knowledge is there any other people on the face of this globe that enjoy this inestimable blessing." True, all mankind enjoy to a certain degree its influence, the manifestations of the Author, Proprietor, and Giver of the Gospel of life and salvation to fallen man. All the offspring of Adam, from his day to this, have enjoyed, to a greater or less degree, the light, the glory, and the manifestations of the countenance of their Lord. But they have not enjoyed in all ages the Gospel, with its ordinances, blessings, and privileges. This is the only people that now enjoys such signal favours. The Priesthood has been upon the earth from time to time, and the kingdom of God has been organized to certain degrees, but we can truly say, this is the time of times, we live in the day of days, we enjoy the blessings of the blessed, and have bestowed upon us, in the fulness of times, privileges that surpass all privileges hitherto bestowed upon mankind. In this dispensation all things will be gathered together in one, and, strange and marvellous as it may appear to the world, these are the people who are the instruments in the hand of God to bring it to pass. This is a truth that no arguments can successfully bear down. No matter how it is despised, persecuted, or neglected, as a frivolous, trifling, and childish work, it is true, and it will remain; it is the kingdom of heaven upon the earth. Here is the plan of salvation, here are the words of life, here is the light of eternity, here is the intelligence that will instruct kings, and impart judgment to rulers. It is em-

bodied here in the midst of this people, and from them the rays of heavenly light, wisdom, and intelligence have spread upon the wide earth; and the Spirit of the Lord, that fills immensity, has been poured out upon its face, giving light to every man and woman that cometh into this world.

Brethren and sisters, can we realize its greatness? Arouse the reflecting and reasoning faculties with which you are endowed, reason upon your past experience in this Church, and then inquire if you are as happy as you anticipated you would be, if you have received that which you desired, if you enjoy that which was once in the future to you—and what will be your reasonable conclusions? What would an enlightened judgment tell you? What would the spirit of truth decide? That here are the pure rays of light, here is heaven on earth; and no argument, no intelligence, no influence of earth and hell combined could disprove it, or produce one good reason to the contrary. You may then ascend to the powers supreme, and consult the intelligence that fills the bosom of eternity; you may inquire of the Creator, Organizer, and Preserver of the Universe, our Father who is in heaven; you may associate with the glorious retinue of Saints, angels, martyrs, and the spirits of just men made perfect; and they will all, with one voice as it were, testify to the truth of this work in which we are engaged. On the other hand, nothing short of the power of the Almighty, nothing short of the Holy Spirit of Jesus Christ, can prove to you that this is the work of God. Men uninspired of God cannot by their worldly wisdom disprove it, or prevail against it; neither can they by wisdom alone prove it to be true, either to themselves or to others. Their not being able to prevail against it does not prove it to be the kingdom of God, for there are many theories and systems on the earth, incontrovertable by the wisdom of the world, which are nevertheless false. Nothing less than the power of the Almighty, enlightening the understandings of men, can demonstrate this glorious truth to the human mind.

When you were in your native homes in the old countries and in the United States, before you gathered with the people of God, what were your thoughts and expectations, when you looked forward to the period of your being embodied with the Saints? What were the vision of your mind, and the operations of the Spirit upon your understanding? When you were gathered with the Saints of the Most High, and became associated as a brother, a sister, and a neighbour with that blessed society, you expected to enjoy the manifestations of the Lord Jesus Christ, to walk in the light of his countenance, and by the power of the Holy Ghost have the oracles of truth revealed to you continually, and that you would be in heaven, and in the Zion of the Lord. These were your expectations. You did not expect to hear the name of the God we serve blasphemed from morning until evening; you expected to be delivered from hearing the blasphemies of your wicked shopmates, from the tyranny of your ungodly employers, and from the persecutions of the bigoted religionists, who were all united to pick you to pieces, and destroy you both temporally and spiritually, if it were possible; on one side you were sheared, and on the other shaved. You were annoyed with the ungodly conversation and filthy deeds of your neighbours, your peace was destroyed, and you could not enjoy that happiness held out to you in the Gospel; yet you felt the influence of the spirit of truth burning in your heart, which kindled in you a longing desire to mingle with the Saints; you would

exclaim, "Oh! that I could enjoy the society of the Saints, and make my escape from this ungodly place. Oh! that I had means to gather up my little family, and journey to the place of the gathering of the Saints of the Most High." This was your feeling, and this your prayer. You anticipated deliverance from hell, to find a heaven with the Saints; you expected to exchange confusion for a Zion of order and beauty, misery for peace and happiness, blasphemy and tumult for quietness and reverence to the name of God, starvation for plenty; in short, you expected to find a place where all evil had ceased, and iniquity and sorrow were brought to an end, and where you would bask undisturbed in the smiles of the countenance of your Lord from day to day. I think I have drawn a faithful picture of what were the thoughts of the majority of this people, before they were gathered to the body of the Church.

Now, brethren and sisters, what hinders you from enjoying all you anticipated? The calm reflections of your own minds, and the conclusions of a well balanced judgment, enlightened by the Spirit of the Lord, will give you a correct answer to this question. I can answer it for myself, and perhaps for many of you. If I do not enjoy all I anticipated, if my happiness is not as complete as I anticipated, if the light of the Holy Spirit is not in my heart to that degree which I expected it would be, if I have not obtained all I anticipated when I was down in yonder world, mingled with the wicked, *the cause is in myself*, in my own heart, in my own disposition, in the weakness of human nature; it is my own will that prevents me from enjoying all I anticipated, and more. It is a mistaken idea to suppose that others can prevent me from enjoying the light of God in my soul; all hell cannot hinder me from enjoying Zion in my own heart, if my individual will yields obedience to the requirements and mandates of my heavenly Master. He has set me a pattern to copy, which, if I imitate faithfully, will yield to me all and more of heaven in my own heart than I can anticipate. This is my answer.

Brother Erastus Snow asked a question—"If my neighbour shall do wrong to me, am I thereby compelled to do wrong to my next neighbour?" I say, no. If a brother shall tread down my grain, that is ripening in the field, am I thereby compelled to run through and tread down yours? No. When a person steals my poles from the fence, am I compelled to steal yours? If my neighbour, or my brother in the Church, shall swear, and take the name of God in vain, does it necessarily follow that I must use the same language? If my brother shall do wrong in any way, it does not follow that I shall be justified in committing one single evil in all the acts of my life. Let each Latter-day Saint examine himself, and inquire, "Am I one of those persons who will do right in all things, though others may do wrong? Am I that person that will serve the Lord with my house, that will cease from every evil act, and from every evil word, though my neighbours, or my brethren and sisters, may do the opposite?" Let the spirit within you reply to these questions, and in every breast the response is, "Let me be that person, let me do right from this time henceforth and for ever, without committing another evil." Then what have you got? You have got heaven in your own bosoms, you have got Zion in your hearts, you have obtained all the glory, all the peace, all the joy, all the comfort, and all the light you anticipated when you were mingling with the wicked world. If you are deceived, who will deceive you? If you are wronged, who wrongs you?

If you are cheated out of your crown at last, who has cheated you? These questions may apply in different ways. They may apply to the business operations of the world, as well as to the grace of God in the heart, and the salvation of the soul. It is to the latter I wish them more particularly to apply. Who has influence over any one of you, to cause you to miss salvation in the celestial kingdom of God? I will answer these questions for myself. If brother Brigham and I shall take a wrong track, and be shut out of the kingdom of heaven, no person will be to blame but brother Brigham and I. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator. There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end. These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. "I do not depend upon any inherent goodness of my own," say they, "to introduce me into the kingdom of glory, but I depend upon you, brother Joseph, upon you, brother Brigham, upon you, brother Heber, or upon you, brother James; I believe your judgment is superior to mine, and consequently I let you judge for me; your spirit is better than mine, therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay; expecting that you will introduce me through the gates into the heavenly Jerusalem."

I wish to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them, They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold sceptres of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer. Do you know what is right and just, as well as I do? In some things you do, and in some things you

may not know as well; but I will explain what I mean, in the following words—I will do all the good I can, and all I know how to do, and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that to-morrow I may have more, and thus grow from day to day, in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year. We are organized to progress in the scale of intelligence, and the least Saint by adhering strictly to the order of God, may attain to a full and complete salvation through the grace of God, by his own faithfulness.

I know how it was in Jackson County. There are families in this city that went to that county twenty-one or twenty-two years ago last fall, if I mistake not. I know what their feelings were. All their desire was to get into the town of Independence, Jackson County, where they expected to find all sin and iniquity dried up, heaven begun on earth, and an end to all their mortal griefs. That was the motive that prompted them to go there. Poor souls, how little they knew about salvation and its mode. I might have gone there too, but I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I turned my back upon Jackson County to preach the Gospel of life to the people. Such were the feelings of those who went up to Jackson County, but I did not want to go there, nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter days. After a while this under current began to work two ways, and they had more trouble in Independence than we had in York State; it came foaming, and bellowing, and pressing upon them until they had to fly.

I wish to ask those persons who were driven from Jackson County, if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? You will all reply that, if you had known it a year beforehand, you would not have endured the thought. I wish to apply this both ways. You that have not passed through the trials, and persecutions, and drivings, with this people, from the beginning, but have only read of them, or heard some of them related, may think how awful they were to endure, and wonder that the Saints survived them at all. The thought of it makes your hearts sink within you, your brains reel, and your bodies tremble, and you are ready to exclaim, "I could not have endured it." I have been in the heat of it, and I never felt better in all my life; I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me. I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the Gospel's sake. It never was a sacrifice to me. Anything I can do or suffer in the cause of the Gospel, is only like dropping a pin into the sea; the blessings, gifts, powers, honour, joy, truth, salvation, glory, immortality, and eternal lives, as far outswell anything I can do in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight, the pin that I drop into it. Had I had millions of wealth, and had I devoted it all to the building up of this people, and said, "Take it, and build temples, cities, and fortifications with it," and left myself pennyless, would it have been a sacrifice? No, not to my feelings. Suppose I should be called to preach the Gospel until my head is

white, and my limbs become weak with age, until I go down into my grave, and never see my family and friends again in the flesh, would it be a sacrifice? No, but one of the greatest blessings that could be conferred upon mortal man, to have the privilege of calling thousands, and perhaps millions, from darkness to light, from the power of Satan and unrighteousness to the principles of truth and righteousness in the living God.

I was as ready to pass through the scenes of mobbing and driving in Jackson County, as I was to pass through the troubles in Kirtland, Ohio; in Davis and Caldwell Counties, Missouri; in Illinois; and up to this place. And what of it? I have not known or seen a single sacrifice that this people have made. There has not been one such providence of the Almighty to this people, that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses—enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God. Where, then, is the sacrifice this people have ever made? There is no such thing—they have only exchanged a worse condition for a better one, every time they have been moved—they have exchanged ignorance for knowledge, and inexperience for its opposite.

I want you to look at the Saints before they first gathered to be mobbed; they expected all sin to be at an end at the place of gathering. These were my own feelings, though I did not gather with them at that time. I had to go out and preach, lest my bones should consume within me. But I will tell you what I did do, I commenced to contract my business operations and dealings, and laid away my ledger, and note books, saying, "I shall never want you any more." I believe that those who wanted to be Saints indeed, should do every thing to promote righteous principles and peace among men, and be perfectly of one heart and of one mind. I laid aside my old account books, because I expected we should be one family, each seeking to do his neighbour good, and all be engaged to do all the good possible. To carry out this principle faithfully, would crown the people of God with good to overflowing. It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the Saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old Bowery, when that judge publicly insulted this people, there were men and women in the congregation who suffered more in the anticipation of what might be the result of it in future, than the generality of this people have suffered in being actually mobbed. They could see, in imagination, all hell let loose upon us, themselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces. After they had had time to think, they found themselves still alive and unhurt, to their great astonishment. They suffered as much as though they had been sent to the bottom of the bottomless pit. They suffered all this, because I told that corrupt man, that he ought to be kicked out of the territory for his insolence and barefaced presumption. I know this people have suffered more by the contemplation of trouble, than they have when actually passing through it.

As they have magnified future

trouble almost infinitely beyond its real dimensions, so they have imagined to themselves a greater heaven than they can find in Zion, at its present stage of progression. You do not enjoy the Zion you anticipated. That mankind make mistakes in these two ways must be apparent to those who have felt the workings of hope and fear in their nature. People suffer more in the anticipation of death, than in death itself. There is more suffering in what I call borrowed trouble, than in the trouble itself. On the other hand, you have anticipated more Zion, more happiness, and more glory in the flesh than you will ever realise in this mortality. Those who are apt to go to one extreme, are almost sure to go to the other, which always causes disappointment, either agreeably, or disagreeably. These two extremes have caused the Saints much trouble; and some, for want of patience, and a little reasonable thought, have laid the blame of their disappointments in the wrong quarter, and have apostatised from the Church, never thinking the blame was in themselves. Upon these weaknesses of human nature the devil works sometimes very succesfully. But brethren, we cannot escape from ourselves; and while we remain in this tabernacle, our onward course will be obstructed, more or less, by the weakness to which the mortal flesh is subject. By and bye our bodies will go to their mother earth, and receive a resurrection, and become glorious; then we shall enjoy all, and more than the heart of man can conceive, unless it is inspired by the Holy Ghost. This will be the inheritance of the faithful.

There is much room for improvement in all. If we commence from this day, and do all the good we can, and never do another evil, we shall come to that which I want the brethren to preach about, and endeavour to establish. I wish it preached by the Bishops, by the Deacons, and by every officer in the Church; I wish fathers to teach it to their children; and I desire the subject to be taken up by all bodies of the Saints throughout the world, viz., establish CONFIDENCE IN EACH OTHER. Take this for a text if you like, and preach upon it, both verbally and practically, until confidence in each other reigns universally among the Saints, and then will be accomplished what I wish to see. If we wish to establish a confidence such as the Gods enjoy, let us cease from every evil act, and from the contemplation of every evil design; never infringe upon another's right, but let each one sustain his brother in the enjoyment of his privileges and rights, holding them as sacred as our own salvation. If confidence has been lost, this is the surest and only successful way to restore it. Hear it, ye preachers, ye Apostles, and Prophets; ye Elders, High Priests, and Seventies; ye Priests, Teachers, Deacons, and Bishops; every man and woman in the Church of God throughout the world; commence to preach this discourse at home, beginning with your own heart; then teach your wives and your children; then let it spread its warming and cheering influence, like the genial sun beam, from family to family, until the whole Church of Jesus Christ of Latter-day Saints is united as the heart of one man.

I will illustrate the method of establishing confidence in each other by taking, for example, the child of four or five years of age. The mother allows that child to own a small chest in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, &c. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it, without the consent of the child. This is a very small matter, some may think; but begin at as small a point as this to create confidence, and let it grow up from little

to much. Wives, let your husband's stores alone, if they have not committed them to your charge. Husbands, commit that to your wives that belongs to them, and never search their boxes without their consent. I can boast of this. I have lived in the marriage relation nearly thirty years, and I never was the man to open my wife's chest, without her consent, except once, and that was to get out a likeness that I wanted on the instant, and she was not at home to get it for me. That was the first time I ever opened a trunk in my life, that belonged to my wife, or to my child. The child's little chest, with its contents, is as sacred to him, as mine is to me. If this principle were strictly carried out by every man, woman, and child among the Saints, it would make them a blessed people indeed. We should seek to preserve our neighbour's horse or ox from starving in the cold of winter, and if we see any of his property in jeopardy, we should be as careful of it as if it were our own; our object should be to save every thing we can, both of our neighbour's and our own.

Let every man pay his just debts. The editor of the *News* has published a piece in the paper about owing no man anything; read it, reflect upon and practise it. I can owe every body everything; that is one side of the matter, and to pay everybody is the other. I mean to owe every man a debt of gratitude.

I have perhaps spoken too long. I have given you all a text to preach upon, and to act upon in your lives; do it faithfully, and it will do you good.

May the Lord God of Israel bless you, and save you in His kingdom, is my prayer. Amen.

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## ADVICE TO IMMIGRANTS.

AN ADDRESS DELIVERED BY ELDER FRANKLIN D. RICHARDS, AT THE GENERAL CONFERENCE, GREAT SALT LAKE CITY, OCTOBER 6, 1853.

Brethren and Sisters—It seems to have fallen to my lot this afternoon to speak to you. Whether I may speak lengthily, or occupy but a short time, will be as I am led and dictated by the Holy Spirit.

I rejoice in the opportunity, for many reasons. The first and greatest is, it is a blessing for a man who is called of God to teach the people, to exercise himself in his office and calling, and try to magnify it, for he is thereby made a blessing to the people, and is himself edified, often, yea, I may say generally, quite as much as they are.

I rejoice this afternoon in the privilege of meeting so many of my brethren who have just arrived from the old country. I behold faces in the congregation with whom I have within a few years past been wont to assemble in England, in Scotland, in Wales, and in other places. There we used to rejoice together. The Spirit and power of God rested upon us while we contemplated the things of God, that are calculated to pre-

pare us for the life which is to come.

I feel to congratulate you, my brethren, who have newly come in, and who constitute so goodly a number of my hearers this afternoon, upon your safe arrival in these beautiful valleys; for you have now accomplished one of the greatest undertakings of your lives. Once, had you been told that you would forsake father, mother, brethren, sisters, kindred, and friends, and that you would do it under the stigmatized appellation of "Mormon"—to come so great a distance, to traverse one-third of the circumference of the globe, it would have been as incredible to you as to any of us. While you were near the close of this great task, doubtless some felt that had it been one hundred miles further, they scarcely could have endured to the end of the journey; yet, to some of us, this wonderful, great undertaking is but a small thing; we have done it several times, and expect to do it many times more. I congratulate you, however, on your having accomplished the task, and feel, as your brother in the Lord, to welcome you here in the midst of God's people, and to pray with sincerity that the spirit of Zion may rest upon you.

You have come to this place with feelings and views as varied as the degree of faith in, and knowledge you have of, the Gospel, and the measure of spirit in which you walk. There are some who, in their own estimation, are well qualified and fully prepared to judge of the propriety and impropriety of everything that exists here; and such, while they may find some few things answer pretty well, will find many things which, in their opinion, are not right, and really need reformation.

Brethren, you who have just arrived in the Valley, I wish to direct my words to you this afternoon, to sound a word in your ears that may not be lost upon you, and it is worth your while to hearken to it. You may dwell in this society, and never know what manner of spirit you are of, nor the power of God that dwells in the Priesthood in your midst; and, on the other hand, you may come here in a right frame of mind, and hearken to the Spirit of God through the man whom He has appointed to watch over us, and know that the words of all God's servants are the words of life to you; and their faces will shine with wisdom in your eyes. If you possess this frame of mind, you will be prepared to drink in intelligence from day to-day, from their counsel and examples, that will lead you on in the bright and shining way that was discoursed upon this morning.

In the first place, I will offer a word to all, whether they are mechanics or common labourers. No matter what calling you may follow in life, you have need, at this juncture of your existence, to observe and treasure up one thing carefully and faithfully in your minds, namely, if you live a proper life before the Lord, you know that you have the fellowship of His Spirit, so that you know your prayers are heard and answered, because you receive the things you ask for. If you live so as to always have the witness of the good Spirit, you will be saved to-day and every day, and thus it will constantly be well with you. But if you are heedless of *this day*, and calculate on to-morrow, you have no assurance that you will realize your hopes to-morrow. The only certain stepping stone to the great good you may have to morrow in the midst of this people is, that you be faithful to your covenants with God, and secure thereby the fellowship of the Spirit, and walk in the counsels of it to-day; if you do this, you will have the good that is for you to morrow.

If you have come into this place

nearly penniless, and, in many respects, comparatively destitute, and with no one to take you by the hand, or your friends are not here, or, if they are, and do not hail you as you think they ought, be of good cheer, and let not your hearts be sad, knowing you are doing right, and have gathered according to the word of the Lord.

If you look about you and see the Saints who have been here some years, and the choice locations taken up by them, and you are still at the foot of the hill apparently, do not fret your souls; remember that those brethren made the roads to this place, killed the snakes, or gently turned them out of their path, made the bridges, opened the kanyons, made the fences, ploughed the ground, and worked in the wet and cold, in the midst of hunger and privation, to the best of their ability, more than any portion of this people have. Have they not worked to obtain what they have now got? If you look at it with a single eye, it is marvellous to see the kingdom of God at this day. After being here only six years; after being driven from Nauvoo, and suffering the toils of a wilderness life among savages and wolves, to see it at the present time is indeed comforting and cheering; the aspect is promising beyond all we could have anticipated, or almost what could have been wished. Does it not make your souls rejoice in the Lord, that He has established His people, and to realize that you are blessed above measure in having a name and a place in this city or territory? You are better off this afternoon in this place, in rags, and begging your bread, than in England, Scotland, or Wales, earning one hundred pounds per annum. You would there be dwelling among the cloudy mists of Babylon, where you dare not say your souls were your own. You could make but little advancement in your holy religion there; but here you can receive words of life from those whom God has appointed to lead His people into the way of salvation. Be careful now, that the good Spirit which has accompanied you in the old world, and dwelt with you in the ship across the sea, and has sustained you and your teams while crossing the plains—be careful that you retain it, and make it your counsellor here.

I know how natural it is for the Saints who come from abroad to be very diligent in inspecting God's people, to see if they are as righteous as they ought to be; but they forget they have a duty to perform to themselves. As one of old said, "the eye is not satisfied with seeing, nor the ear with hearing," but they forget to look at themselves; the spirit of murmuring and complaining takes possession of them, and you may see them wandering about in sorrow, affliction, and grief; and what is worse than all, *they have brought it upon themselves*, because they have not retained the fellowship of the Holy Spirit through faithfulness of conduct, and away they go to California. I felt to speak these things to you, that you might be admonished at the present time to faithfulness, and that you might rejoice in the assembly of God's people, that you had been brought over the mountains to this place in safety. I feel to magnify the name of the Lord to see so many of you, and pray that those who are still journeying on the plains may be safely brought in.

In coming here, you cannot, as individuals, know all things that are before you. You are now dwelling in a society that differs from any you ever dwelt in. The circumstances of life are all different, and the business arrangements different, to those you have been used to in the old country. It is necessary that you look about you for a season, find out whom you are among, and know the condition and nature of the elements and state

of the society, that you may drop into business through the fellowship of your brethren and sisters, and take hold with them in the different branches of business that are carried on here for the comforts of life. You Elders, who have been in that country, preaching and building up Branches of the Church there; you that have taken up your cross, and gone from your homes, and warned the inhabitants of the earth where you have laboured, the Lord went with you, when you went in the name of Jesus; His Spirit was upon you, and you were the means of building up Churches, and of doing much good in various ways; that same Spirit will be with you when you go to labour in the kanyons, or do anything else, if you will nourish it, and not cast it from you. Peradventure in the kanyons you may need its premonitions most when your life or limb may be in jeopardy. This, my brethren, is the rock upon which many Saints split—they leave the way of truth, they step aside from the rugged path of duty which they have been wont to walk in, and, feeling a degree of ease and safety, as they suppose, on arriving here, they forget their prayers, and that they have need to continue to increase their fellowship with the Holy Spirit; they leave off their duties, and, ere they are aware of it, they are left to themselves.

It is said that the females are the ones by whom the nations are ruled. It is certain that the females have necessarily great influence upon the whole community, and especially upon the rising generation. Allow me a word with the sisters. In your associations and visiting with those about you, when you find a sister or brother that can speak evil of dignities with impunity, and can find fault with what is being done by the Church, and cannot do any good themselves, (for such folks cannot do anything themselves but bark and snarl like the dog in the manger,) when you get into the society of such people, you will take notes, if you do as I do, and seek the company of those who will speak well of the brethren and sisters, and then you may expect they will speak well of you. When you associate with those who speak well of the truth, their counsels will edify you, and their words will be seasoned with grace to your edification and instruction, and the clouds of adversity that rest down upon you will vanish away.

You will find Saints living about you, that have the good Spirit, and can give you the word of comfort, and take you by the hand and pour the oil of consolation into your heart, and do you good in the name of the Lord. If you seek that kind of society, you will tend upwards towards the realms of light, in duty and intelligence. By taking this course, you will be cultivating the same good Spirit in your own hearts, that you see in the hearts, examples, and general conduct of your brethren and sisters around you, and which is most conspicuous in those who are called to lead and direct in the Priesthood. On the other hand, if you come in here, with the intention to be right down sharp, careful to watch and to criticise your brethren very closely, you will find all the evil you look for, and see imperfections which the cloak of charity and good will would have covered, had you possessed it yourself. You never were among a people where men talked as they meant, and meant what they said, so near as in this place. If you feel to take advantage of your brother or your sister, you may, but it will not be good for your soul; it will be money badly earned. But if you come here with a frank and honest heart, and prepared to speak and act without hypocrisy, and just as you feel, you will find yourselves among a community of brethren and sisters that are

ready to aid, comfort, and bless you. If you look with your eyes, as I did with mine when I came home from England, you will find your brethren and sisters to be such kind of beings, whose good works you will wish to emulate.

Take the wisest course to grow in grace, and in the knowledge of the truth; and the only way is by attending diligently to your prayers, and walking in the light of God's Spirit. You will find that condescension in the hearts of your brethren, that love and charity abounding in their bosoms, that if you are in adversity and need, they will extend a helping hand, and comfort you, and do you good, and will not charge you one hundred per cent interest either. I have to say that if you have come to these valleys determined, as for you and yours, to serve the Lord, you will find it the easiest thing in the world to fellowship with those whose hearts run together like two drops of water, and you will be blessed, as also will those with whom you associate. You have arrived at a juncture of your life where two ways branch out; if you wish to travel downward, the great depot of that route is California; if upward, the great depot on that road is this city, these men that surround me in this stand. You do not know what you may be called upon to do. I do not know what I may be called upon to do before this Conference comes to a close, in addition to what is already laid upon me here at home. It is necessary to be always ready; and if you live as you ought, you will always be ready, and nothing will come wrong to you; and if you always live that way, you may always be as happy as you wish to be.

The work we are called unto in these last days, calls upon us not to narrow our minds down to the building of a piece of fence, to the enclosing of a piece of land, or to the putting up of a house, alone; but it is our duty while seeking to make an inheritance here, to reach out our prayers in faith and supplication for the general good, and with becoming liberality feel after those who are to enjoy the same blessings we enjoy. We have our duties to ourselves and families to perform, and our daily and hourly duties to our God; but there is a duty we owe, in common with all God's people, to those who are not yet gathered from the house of bondage. How many of the Israel of God are there sitting in darkness, in distant nations, that have not the light proclaimed to them? Have we come home here to sit down in ease, and let them go down to the grave in ignorance? If we have, we mistake the matter, and in the end will find we shall come short of that glory and reward we anticipate. You have come here to obtain inheritances for yourselves and families, and for your generations for ever, in righteousness, as God shall give you power to do. You have, in connexion with this, to build up the kingdom of God, to pay tithing, and be ready to fill every office and duty that is put upon you, making the kingdom of God the first and foremost in your affections and attention, and yourselves and families a secondary consideration; and this Gospel has to be borne off among the nations of the earth.

How good it is for us to hear, by the monthly mails, how many there are continually witnessing afar off to the forgiveness of sins through the Gospel. We ought to remember them, and be prepared for whatever may be expected at our hands in those far off regions. Let us not settle down and become sordid in our affections to anything earthly. It is our duty to seek first the kingdom of God, and the promise is that other things shall be added unto us.

The Lord has manifested His readiness, and determination of purpose, to

pour out knowledge and intelligence upon His people, as fast as they are prepared to receive it. Since I left you the last time in the old country, the revelations of the Lord have been sent forth, which had never before been made public, and we have all been led along by degrees in the knowledge of life and salvation. Yet a great amount of advancement has yet to be made while we are in the flesh, greater duties are rolling upon us as fast as we can perform those we are already engaged in. We look around us here upon the house of Israel, the Lamanites, and while our hearts are opened towards them for good, they are not backward to administer death to our brethren. Is this always going to be so? No. The Lord God will work upon them in His own way, until they become one with us in building up the kingdom of God.

The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a *law of ordinances* administered to them, not according to the power of an endless life. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

We may speak in terms of wonder and admiration of what has been done, and yet where shall these things grow to? They must grow until they spread over all the face of the earth, and control the powers that exist upon it. There must be other revelations fulfilled in our return to Jackson County, and building up the New Jerusalem there; the Lord prepare us for that day, that we may be able to stand the exhibition of glory that will there be made manifest. Before that comes to pass, something must be done here, there is a temple to be built in this city. You, brethren, who received your blessings and endowments in the temple that was built in Nauvoo, have been made witnesses of the wisdom and power that have gone forth to the nations of the earth from that place, and of the power that was realized in the quorums of the Priesthood; no tide of oppression could be raised powerful enough to bear down the authorities of God's kingdom; we see the wicked who came to rule us turned back to their own place, and the Priesthood appears greater than the powers of earth. The powers of the Priestood must be made manifest before the eyes of all the world, and become transcendently above every other influence. You have sure grounds for confidence, for every step and every turn this Church makes, is calculated to increase confidence; and if we live so as to have our eyes washed with the eye-water of the Gospel, we can ourselves realize the rapid growth of Christ's kingdom, and the growth of grace in ourselves and in others necessary to lead us on to perfection. You have come here to cultivate perfection in yourselves in the name of the Lord; and if you do that, and try to be useful, and willing to do anything here or anywhere else you are instructed to do, you will be made fit for the performance of any essential good in the kingdom of God.

Well then, brethren and sisters, while all is auspicious around us, and everything calculated to encourage us to do good, let us be up and doing, and try to keep the commandments of God with all our hearts, and we shall find it easier and easier to do it. Let us be prepared always for every duty that is laid upon us, and the grace of God will be sufficient for us under every circumstance.

When I was called to preside in England, I felt as though I never

could magnify that calling, it appeared too great for me. But if we feel right, we shall feel like the Prophet of old, the Spirit of the Lord will be sufficient for us in the performance of every duty. I pray that the spirit of Zion may be given to you who have newly come in, that you may go on your way rejoicing, and be able to do the will of God here and abroad. May the blessings of God be and abide upon you by day and by night, and increase you on the earth, in blessings and riches for ever, is the prayer of your brother Franklin.

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## GATHERING THE POOR—THE PERPETUAL EMIGRATING FUND—INGRATITUDE.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, AT THE GENERAL CONFERENCE, OCTOBER 6, 1853.

I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this valley and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in gathering the poor, to give us their names and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress—we had just arrived here, and had scarcely sufficient to sustain life; notwithstanding these straightened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and $5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise $5,000 or $6,000 this Conference, to be applied to the same good purpose? The people are better able to raise $50,000 now, than they were to raise $5,000 then. Suppose we

raise $15,000 or $20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did, before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets or enter a shop, like another citizen, without the finger of scorn being pointed at you, without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? when the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings, when in every direction that you turned your eyes, they were met with scenes of wickedness, and your ears saluted with deep dyed blasphemies of every description? Were there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings and reflections, under such circumstances, when you first heard of the latter-day work? of the Gospel in its fulness? when you first learned that the Lord had a Prophet, and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, labouring, and spending your lives with those who know and love the Lord, and will serve Him? Is there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel, you can realize how thousands and scores of thousands feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavour to surmount, if they could assemble with us here this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply, "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into part-

nership again with him, open your doors, and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to begone, feeling you have served him long enough.

Says one, "I did not know that I could possibly come here with unruly cattle, without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I stared for, or not; things are different here to what I expected to find them, &c."

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh*, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light and beauty; but if your hearts are so engrossed in the things of this world, that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences, and your true condition; that you may realize and appreciate the blessing you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, He shows him the things of the Spirit—things that will be. If any of you had a vision of Zion, it was shown to you in its beauty and glory, after Satan was bound. If you reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the Gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole; you did not see the stampedes among the cattle, and those of a worse character among the people; but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given to you for your encouragement. RECOLLECT THAT.

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that Fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state; you may consider it in the Gospel or out of it; in the light of the Holy Spirit, or without it; as you please. The philosophy of mankind, in their daily avocations, you may all know for yourselves, by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labour, and in a short time

they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labour, such as bread—the staff of life, butter, cheese and vegetables. When a man gets these things, without the fancy nicknacks, he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work; the greater part of them not enabled to get a bit of meat more than once a month; and upon an average only about one table spoonful of meal per day, for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work and return from it, they need a staff in their hands to lean upon. We bring 200 of them here; instead of their being obliged to work for two or three pence per day, they can get a dollar and a dollar and a half per day. With one day's wages they can purchase flour and meat and vegetables enough to last a moderately sized family one week.

They have not been here long when they may be seen swelling in the streets with an air of perfect independence. Ask one of these men if he will pay you for bringing him here; and he will reply, "I don't know you, sir." You ask another if he will work for you, for bringing him out to this place; and he will appear quite astonished, saying, "What have I had from you?" Another will say, "If I work for you, what will you give me? Can you give me some adobies? for I am going to build a fine house, or if you have any money to pay me, it will answer as well."

How does such language and ingratitude make the benefactor of that person feel? Why, his heart sinks within him. I can find thousands of just such men and women in this territory. When they are brought to this place, they do not know their benefactors, who saved them from death, but they are a head and shoulders above them, when they meet them in the streets.

Do you know the conclusion that is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say, let such persons starve to death, and die Christians, instead of being brought here to live and commit the sin of ingratitude, and die and go to hell; for while they remained in their poverty, they were used to the daily practice of praying for deliverance; and I say it is better for them to die praying, and go into eternity praying, and the Almighty to have bowels of compassion and mercy towards them, than for them to come here, and lose the Spirit of God through ingratitude, and go into eternity swearing.

I can pick up hundreds of men who have passed by their benefactors, and if they should speak to them, would turn round and say, "I really don't know you." Or if they do, they will speak every thing against them their tongues can utter, or can be allowed to; and they will swear falsely about them—about the very men who have saved them from starvation and death.

I frequently refer to facts that come under my own observation. When I came into this Valley, we had notes amounting to $30,000 against brethren we had assisted, which no person will pay one cent for. We have helped men, women, and children from England, to over the amount of $30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who came from Eng-

land, there has never been a single person who has paid one dime towards cancelling a debt amounting to over $30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays their passage? By no means. My remarks will not hit those, neither are they directed to them who are thankful to their benefactors, and who do, and are willing to pay. But as far as I am concerned, before we came into this Valley, with the exception of one man and woman, no person has offered to pay us one dime, and eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavours to injure himself and me, and his neighbour with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biased, and still continue to be. Say they "We do not wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law, and collect the debt.* Sever those limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have received. We wish you in the first place to get something to eat, drink, and wear; but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the Fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The $5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to $20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied

being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it, and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this is a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for the world that is made an inheritance for the Gods of eternity.

The plan is to make every thing bend to the revelations of God; this is the object of our Priesthood—to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this, is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities and powers. It is said union is strength; and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the brethren to whisper this around among their neighbours, when they go out of this tabernacle, and say, "What can we give to the Perpetual Emigrating Fund? Can we give anything this season?" We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you have need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well, but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded we shall call for quite a number of Elders. It was anticipated that our missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready. Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

# THE EARTH — ITS FALL, REDEMPTION, AND FINAL DESTINY — THE ETERNAL ABODE OF THE RIGHTEOUS.

A DISCOURSE BY PROFESSOR ORSON PRATT.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling-place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good*." The term "very good" could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skilfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good.

A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be good nor bad with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence.

Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here, then, was a creation "very good," inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode.

Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came

over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard; not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in their primitive excellence and beauty. Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate; the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, and death, still prevail—the aged, middle-aged, and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state; the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man; redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature; it is offered to all, but not received by all; it is a

universal gift, though not universally accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the Gospel.

Unconditional redemption is a gift forced upon mankind, which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works; redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam; was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be inquired into, and not Adam's. As he stands before the judgment-seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death, with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled His word in the first provocation, to the very letter, why should any one suppose that He will not inflict the second death as a penalty of the second provocation?

All generations bear witness to the faithfulness of His word spoken in the garden of Eden. Why, then, should we suppose that justice shall be frustrated, and His word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the Gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them,

and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it, for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet we have great reason to fear that but few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death, after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble; after which, the glory of God shall cover the earth, as the waters cover the deep. Here then is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, in the same manner the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence: after which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of a fire. This death, or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies, or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed, its elements will again be collected, they will be recombined and reorganized as when it first issued from the womb of chaos.

As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendours of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of His power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities — the Old Jerusalem of the eastern continent, and the new Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng, will descend upon the redeemed earth, being the grand capitals of the new creation. "Without" (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth) "will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the Gospel, with its ordinances and blessings, Priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the Gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their *everlasting* inheritance. As instances—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be

cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness during another probation.

How great will be the disappointment to the rich, the high and the noble, who have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek.

Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains 197,000,000 of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great,) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a-half* for every soul.

But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent. of all this immensity of population shall, through obedience to the Gospel, become lawful heirs to the new earth, then there will be over one hundred and fifty acres for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty* acres for every redeemed soul. But the new earth is represented by the Apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to to the new earth for his everlasting inheritance, need have no fears of of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure-grounds; his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it, that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendours of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified, to-

gether with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.

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## COMPREHENSIVENESS OF TRUE RELIGION—THE SAINTS BUT STEWARDS.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, AT GREAT SALT LAKE CITY, DECEMBER 5, 1853.

Myself and my brethren frequently rise to address the congregation in this place, not knowing precisely what may prove the most beneficial and instructing. The same weakness is in me, that is common to the most of my brethren who address you from this stand, that is, a degree of timidity, which arises from a sense of the importance of the work in which we are engaged; but my resolution overbalances this.

Can anything be taught that will edify this congregation like the principles of the Gospel? It may be said the life and existence of man, with the varied avocations of his life, from birth to death, are an interesting subject, as much so as the Gospel. But this is connected with the Gospel of salvation, as well as everything else that is associated with his being. The whole mortal existence of man is neither more nor less than a preparatory state given to finite beings, a space wherein they may improve themselves for a higher state of being. The labour of man in this existence seems to be almost wholly directed to procure a mortal subsistence; this is more particularly the case with those who have not learned the order of heaven, and that it is necessary to direct our energies, during our time here, in a channel to secure salvation in the kingdom of God.

Mankind, in general, do not stop to reflect, they are pressing headlong to grasp the whole world if possible; each individual is for himself, and he is ignorant of the design the Almighty had in his creation and existence in this life. To obtain a knowledge of this design is a duty obligatory upon all the sons and daughters of Adam.

The Latter-day Saints realise that there is no period of man's existence not incorporated with the plan of salvation, and directly pointing to a future existence. Consequently, when we stand here to speak to the people, let every man speak what is in his heart. If one of our Elders is capable of giving us a lecture upon any of the sciences, let it be delivered in the spirit of meekness—in the spirit of the holy Gospel. If, on the Sabbath day, when we are assembled here to worship the Lord, one of the Elders should be prompted to give us a lecture on any branch of education with which he is acquainted, is it outside the pale of our religion? I think not. If any of the Elders are disposed to give a lecture to parents and children on letters, on the rudiments of the

English language, it is in my religion, it is a part of my faith. Or if an Elder shall give us a lecture upon astronomy, chemistry, or geology, our religion embraces it all. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all the arts and sciences forms a part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture to-day upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth. Were I to lecture on business principles of any kind, our religion embraces it; and what it does not circumscribe, it would be well for us to dispense with at once and for ever.

This language may come in contact with the prejudices of many people, and I will add, of all people, unless they have been schooled in "Mormonism." It comes in contact with the traditions, prejudices, and feelings of former years, when the alpha and omega of our religion consisted in singing, preaching, exhorting, and shouting "Glory, hallelujah, praise the Lord!" And when Monday morning came, we would go to our farms, to our merchandize, to our mechanism, and to what we called our dull business of life, which we considered did not belong to our religion. These are the traditions of the world, but it is not so with us; we have learned the Gospel better.

I am aware how easy it is for the mind of man to become entangled with the deceitfulness of riches, for I am somewhat experienced in the spirit of the world. How easy it is for the love of the world to take possession of the hearts of the human family! How easy it is for their minds to become darkened by the god of this world, and become like the eyes of the fool, which are in the ends of the earth, seeking for gold and silver, and for the riches, grandeur, popularity, and titles of this world. If the religion we possess does not control and reign predominant over every other principle and feeling, we have not been schooled in it so as to learn our lessons correctly—we are not masters of this heavenly science. If the Latter-day Saints have not been schooled enough to realise that all things which pertain to this world—riches, honours, worldly grandeur, and worldly titles, are not wholly subservient to their religion, they are not fully skilled in their profession. Are you aware of this? Do the Latter-day Saints individually realise the circumstances in which they are placed, the position they occupy in human society, in the midst of the Church of Jesus Christ? How many are there here to-day who realise as they ought their standing with God and man, and who understand precisely their position in life, their relationship with angels, and the destinies of Providence? Here are many who have been in the Church for years—are they masters, or are they yet only scholars? Are they fathers, or yet only babes? Have they need to be taught what are the rudiments of the doctrine of Christ, or are they capable of teaching them to the human family, pointing out the way of life and salvation? Many are capable. If we have learned our lessons well, while we teach the way of life and salvation to others, we shall exemplify it in our own lives. How many of my hearers possess the mastery over themselves, can keep the angry spirit of wrath under the empire of reason, and cannot be prejudiced against their brethren? Select the men or women who are capable of judging a righteous judgment, who can weigh exactly the life and conduct of their neighbours in the balance of justice, mercy, and truth? Are there any? I hope there are many.

How many of the Latter-day Saints, who have been in the Church from fifteen to twenty years, have learned the Gospel sufficiently to be masters of their passions? How many have learned the nature of things, as well as of men, the use of gold and silver, and the elements that are around us, so as to enjoy the life of the world, and understand the nature of it well enough to devote all the treasures of the east, did they possess them, to the building up of the kingdom of God, and to have no will but the will of the Lord? Who is proof against the influence of a good name, and wordly renown? How many have learned the lesson so perfectly as to defy the depths of poverty, distress, and misery to move them, or in the least shatter their integrity? The congregation can answer these questions at their leisure, each one for himself. I can assure you we have to learn such lessons, if we have not learned them already.

The mysterious and invisible hand (so called) of Providence is manifested in all the works of God. Who of this congregation can realise for one moment, that the Lord would notice so trifling an affair as the hairs you have combed from your heads this morning? Yet it is so, not one hair has fallen to the ground without the notice of our Father in heaven. To convince the ancient Apostles of His care over them, Jesus selected the most trifling things, in their estimation, to illustrate to their minds that the least thing escaped not His notice. Said he—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without the knowledge of your Father. But the very hairs of your head are numbered."

Can we realize how this Providence governs and controls the nations of the earth, and marks out the destinies of individual man? If we have not learned these lessons they are before us, and we have them yet to learn. If we have not yet learned that poverty, sickness, pain, want, disappointment, losses, crosses, or even death, should not move us one hair's breadth from the service of God, or separate us from the principles of eternal life, it is a lesson we have to learn. If we have not learned how to handle the things of this world in the light of salvation, we have it yet to learn. Though we have mountains of gold and silver, and stores of precious things heaped up, and could control the elements, and command the cattle on a thousand hills, if we have not learned that every iota of it should be devoted to the building up of the kingdom of God on earth, it is a lesson yet to learn.

Our religion embraces every truth pertaining to mortal life—there is nothing outside the pale of it. It is no matter what persons do, if they keep within the bounds of truth and righteousness, of the Gospel of the Son of God. Can they step beyond these bounds? They can. I will tell you how easily. When Saints start to cross the plains to this place, no matter where they start from, they are full of faith and religion, they are full of prayer and humility, and O how they desire to get to Zion! They cross the Atlantic, travel on the waters of the Mississippi and Missouri, and commence their journey over the plains, but before they have travelled over half the distance, they enter into temptation, some of them so far as to say, "When I get to the Valley I shall go on to California." Some will step out of the way far enough to curse and swear at their cattle, and others will cruelly treat them, in a rage of madness. Those who do these things know they are beyond the bounds of

what they have been taught is right, even by the traditions of the fathers. We have been taught from our childhood, that passion, anger, strife, and malice are wrong. Our former traditions, in a great many instances, have been as true, and as much in accordance with the Gospel, as they could be given. We have been traditionated not to swear, and the spirit within us forbids it. If we maltreat our animals, or each other, the spirit within us, our traditions, and the Bible, all agree in declaring it is wrong. When the Saints arrive in Salt Lake Valley, how easy it is for them to wander from the right way! I could point out scores of cases, had I time. On the other hand, I can point out men who have been with us for years in the depths of poverty, and some from the beginning, and they never saw the time they could feed their families with sufficient food, nor clothe them, and yet they are full of faith and humility. Should this people partake of the blessings of the Lord as freely as He is willing to bestow them, it would destroy them. They do not realize they are to be tried in all things. They would say, "I acknowledge I am blessed, but I have blessed myself;" and forget it is the Lord who has blessed them, and given them their gold and silver, their houses and lands, their horses and carriages, and all things they possess.

If the Latter-day Saints have not learned to handle the good things of this world, acknowledging the hand of God in putting them into their possession, they have this lesson yet to learn. When those who can bear poverty are blessed with prosperity, they are apt to rise up in their own strength and wisdom, and forget the God who has blessed them, and make shipwreck of faith. Again, there are those who have been prospered in their life, when they are brought to poverty and want, turn away from the truth, like the young man in Nauvoo, who sat down to breakfast from a Johnny cake alone; says he, "I do not ask a blessing upon this; if God does not give me better food than this, I shall never ask him to bless it." I said, "You will make shipwreck of faith." The spirit he manifested was an apostate spirit; he had forgotten there was a providence in the very circumstance he spurned, and he went to destruction. Mysterious as it may appear to the children of men, God is in and round about all things.

To do right, can be reduced to perfect simplicity in a few words, viz., from this time henceforth, let no person work, or transact any kind of business whatever, that he cannot do in the name of the Lord, and let him sink wholly into His will, whether it oppose his prejudices, or not, or is decidedly objectionable to his feelings. The Lord will ultimately lead such persons into the fulness of His joy by a way that may sometimes appear dark to them. But there are thousands who will say, "Lord, we believe in your name, in your name we have been baptized, and we have prophesied, and have cast out devils in your name; do you not remember we laid hands on a person in yonder city, or in that house, and cast a devil out of him?" Such persons, that have healed the sick, or cast out a devil, sooner or later, take strength to themselves, if they are not careful, and believe they have power of themselves to do what they please. Boast not of these matters. You hear many say, "I am a Latter-day Saint, and I never will apostatize;" "I am a Latter-day Saint, and *shall* be to the day of my death." I never make such declarations, and never shall. I think I have learned that of myself I have no power, but my system is organized to increase in wisdom, knowledge, and power, getting a little here and a little there. But when I am left to myself, I have

no power, and my wisdom is foolishness; then I cling close to the Lord, and I have power in His name. I think I have learned the Gospel so as to know, that in and of myself I am nothing. In the organization of my system, however, is a foundation laid, if I rightly improve upon it, that will secure to me the independence of the Gods in eternity. This is obtained by strictly adhering to the principles of the Gospel in this life, which will lead us on from faith to faith, and from grace to grace. This is the way, I think, I have learned the Lord.

Shall we ever see the time we shall be perfectly independent of every other being in all the eternities? No; we shall never see that time. Many have fallen on as simple ground as this, and were I to use a Western term, I would say, "they were troubled with a big head." Such persons think they have power to do this, that, and the other, but they are left to themselves, and the Lord loves to show them they have no power.

We hear some saying—"I will get out of this community as soon as I can." Why? "Because I bought a wagon of one of my brethren, and he wants me to pay for it." Or, "I rode a brother's horse to death, and he thinks I should make it good." "It is a damnable community, and I will not stay in it." I do not hear these things myself, but I can hear of them. I know it is so. What ails such people? They have taken strength to themselves, and forgotten the Lord their God. They do not call upon His name, and trust in Him to direct them in all their ways. They forget they are doing as they used to do, viz., serve the Lord on the seventh day, and take six to themselves. They will traffic, trade, labour, and heap up riches six days, and go to meeting on Sunday to serve the Lord one day. About such a religion I am ignorant, only I know it is good for nothing. My religion must be with me from one Monday morning to the next, the year round, or it will not answer me. You can see how easy it is for Latter-day Saints to step out of the path of duty.

Those who step out of the way do not know themselves, they are unacquainted with the nature of the human family, and with the principles of the kingdom we are engaged in building up. When the Latter-day Saints make up their minds to endure, for the kingdom of God's sake, whatsoever shall come, whether poverty or riches, whether sickness or to be driven by mobs, they will say it is all right, and will honor the hand of the Lord in it, and in all things, and serve Him to the end of their lives, according to the best of their ability, God being their helper. If you have not made up your minds for this, the quicker you do so the better.

Persons who cannot control themselves, and hold in subjection their feelings, and lustful desires, and appetites, know no better than to run distracted after the perishable things of this world. They say they "are going to California;" and I thank the Lord they are. Why? Because I would rather be in this community with one hundred families of poor, honest-hearted Saints, than one hundred millions who mix up with devils, and go to California. And how long will they be there before they are begging of some Gentile merchant to bring them back again? But I say, "let them lie there in hell, until they are well burnt out, like an old pipe." I would not move my finger to help them back now, for they would only corrupt the community. After a while, when they are purified, then we will bring them to Zion, if they wish to come and serve the Lord; but if they wish to serve themselves, let them serve themselves, and if the devil, let them serve him.

My prayer for you, this morning, is,

that you may be servants of the Most High God; but if any of you find men or women who will not serve the Lord, do not lay a straw in their way to hinder them from serving the devil, but give them a dollar, or help them to a wagon, to speed their way out of this community. It would be better to do so than to keep them here, when they have no disposition to love and serve the Lord. We are better without them.

Judge not, that ye be not judged. Let no man judge his fellow being, unless he knows he has the mind of Christ within him. We ought to reflect seriously upon this point; how often it is said—"Such a person has done wrong, and he cannot be a Saint, or he would not do so." How do you know? We hear some swear and lie; they trample upon the rights of their neighbor, break the Sabbath by staying away from meeting, riding about the city, hunting horses and cattle, or working in the kanyons. Do not judge such persons, for you do not know the design of the Lord concerning them; therefore, do not say they are not Saints. What shall we do with them? Bear with them. The brethren and sisters from the old countries frequently place great confidence in the American Elders who have been their pastors, but some trifling thing occurs that does not appear right to them, and they say in a moment, "That Elder is not a Latter-day Saint." Judge no man. A person who would say another is not a Latter-day Saint, for some trifling affair in human life, proves that he does not possess the Spirit of God. Think of this, brethren and sisters; write it down, that you may refresh your memories with it; carry it with you, and look at it often. If I judge my brethren and sisters, unless I judge them by the revelations of Jesus Christ, I have not the spirit of Christ; if I had, I should judge no man. This is true doctrine. Now let the newcomers especially remember not to judge their brethren and sisters. A great many sit in judgment upon me, and upon this people, and I have a right to judge as well as they. Were I to pass my judgment upon those who judge me and this people, I would do it in the language of Joseph, in the Dialogue we have in print. In it a question is put to Joseph as follows—"Joseph, are you Jesus Christ?"—"No; but I am his brother."

Will all the people be damned who are not Latter-day Saints? Yes, and a great many of them, except they repent speedily. I will say further, that many of the Latter-day Saints, except they learn their lessons better, will be judged in the same way. That is my candid opinion. There are families with us here with whom I have been acquainted from the beginning, who have ideas of the things of this world that appear strange to me. They have a strange conception of the good things of the earth. Upon this item especially, I wish the Saints of God to concentrate their minds, and learn this important lesson right, that they enter not into temptation. We will suppose, for instance, a small Branch of the Church raised up in a district where they are generally well off as to earthly substance. They sell their property, and gather with the Saints. Say there are ten families in the Branch, and allow them to be worth ten thousand dollars each. Nine of the ten lose their property by lawyers, by their brothers, by their fathers, or by some person who robs them on the way, and they have only enough left to get here. One of the ten is fortunate enough to save his property, and has it in gold. He, however, lends one man a hundred dollars, buys a team for another, and pays the passage of this or that poor family, until he expends all his money, and he also arrives here naked. Now, take these

ten families and put them together; from the lips of the nine, whose property has gone into the hands of the wicked, you will not hear one murmur or complaint, where you will hear a hundred from him who has disposed of his money to help the poor Saints to gather to Zion. I am now telling you what I know to be true, for I have watched this item of human life from the beginning.

Allow me here to say to the Saints, that I have accumulated a great amount of wealth in my time; and I call upon all who are acquainted with me, to bear witness, if they can, that I have ever distressed a man for what he owes me, or crowded any person in the least. Have I ever turned the widow and the orphan empty away, or the poor man hungry from my door, or purse, if I had a dime in it? Have I ever taken a brother by the throat and said—"Pay me that thou owest me?" No. But I have stacks of notes against them, amounting to over thirty thousand dollars. I boast not of this, but present the picture as an example for you to follow.

When poor, miserable curses, who would cut our throats, get means from a member of this Church, it hurts my feelings. How much better would it be to hand it over to the proper person, saying—"Take this, feed the poor Saints, and do good with it?" Who can realize that the Lord can put a great amount of property in his hands in a short time, or take it from him again? I can realize this to a considerable degree. I may have thousands of wealth locked up to-day, and hold checks for immense sums on the best banking institutions in the world, but have I any surety that I shall be worth a cent to-morrow morning? Not the least. The Lord Almighty can send fire and destruction when He pleases, destroying towns and swallowing up cities in the bellowing earthquake. He can set up kingdoms, and make communities wealthy, and bring them to poverty, at His pleasure. When He pleases, He can give them wealth, comfort, and ease, and, on the other hand, torment them with poverty, distress, and sore afflictions. Who can realize this? All the world ought, and especially the Saints.

I wish to impress another thing upon your minds. An Elder, who is willing to preach the Gospel, borrows a hundred or a thousand dollars from you, and you never breathe the first complaint against him, until you came home to this valley, but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, "I do not know." Thus you are distressed and in misery, all the day long, to get it back again. If an Elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the Gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you. The doctrine of brother Joseph is, that not one dollar you possess is your own; and if the Lord wants it to use, let it go, and it is none of your business what He does with it. Should it be laid out to pamper the lazy? No; but you can see those who have been out on missions, working in the kanyons, and traversing the country right and left, trying to get a living by the work of their hands.

But you say, "What has he done with my money?" He has, perhaps, helped that poor family to gather with it, or they would not have been here. If you murmur against that Elder, it will prove your damnation. The money was not yours, but the Lord Almighty put it into your hands to see what you would do with it. The gold, the silver, the wheat, the fine flour, the buffalo, the deer, and the cattle on

a thousand hills, are all His, and He turns them whithersoever He will; and He turns the nations whithersoever He will, casting down one nation and setting up another, according to His own pleasure. All there is of any worth or value in the world is incorporated in our glorious religion, and designed to exalt the minds of the children of men to a permanent, celestial, and eternal station.

No man need judge me. You know nothing about it, whether I am sent or not; furthermore, it is none of your business, only to listen with open ears to what is taught you, and serve God with an undivided heart.

Perhaps I have detained you long enough. In my remarks I have not transcended the bounds of my religion. If I had told you about the Latter-day Saints' new spelling book, my religion embraces it, and all the good we see from one year's end to another.

Will you try to be Saints in very deed? I do not pray the Lord that you may, but my prayer is offered to you, and I pray you, in Christ's stead, be ye reconciled to God, and serve Him with an undivided heart, to the end of your lives. And I pray my Heavenly Father to enable you so to do. And may God bless you. Amen.

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## UNIFORMITY.

A DISCOURSE BY ELDER JEDEDIAH M. GRANT, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUG. 7, 1853.

The weather being warm, and the people generally of the laboring class, I presume are the cause of a rather late attendance at meeting this morning.

There are peculiarities connected with our duties, that make them differ from the duties of almost every other community. Other communities have gold and silver to aid them, in building, in planting, in gathering, and in all the different avocations of life; but this people have to accomplish all they do accomplish, by the bone and sinew alone, which the Almighty has given them; and where it is constantly employed, it has an effect upon the bank more or less; not, however, that the specie is exhausted, or the bills depreciated in value, but it exhibits a feature in our history which has been frequently exhibited, and is, as it has been, peculiar to this society.

The world, and the inhabitants thereof, are fluctuating; not only the inhabitants, but the elements that surround the earth are frequently in a fluctuating condition. I have often listened, with a great deal of attention and interest, to the explanations given of the beauties and of the uniformity of nature, contrasted with the fluctuations and changes of men, of nations, of kingdoms, and of countries.

Man is sometimes represented as if he were the only fluctuating and changeable being in existence; but when I contrast in my thoughts the revolutions of nations, with the revolutions and changes that have taken

place upon the face of our globe, I am sometimes led to the conclusion that the elements change as often as the inhabitants that dwell upon the earth.

We see at one time, the earth shaken, as it were, from centre to circumference; we hear the sound of bellowing earthquakes; we see the smoke of the towering mountains, and the yawning crater belching forth its boiling lava; indeed every mountain, valley and dell, the rivers, and the ocean into which they empty their waters, and all the elements with which we are surrounded, exhibit one constant scene of change, one constant scene of variety, and one constant scene of commotion.

We cannot say, "*Man*, thou art the only changeable creature, the only changeable substance we gaze upon." But the ocean, and all the waters communicating therewith; the earth, with its ten thousand lofty mountains, verdant valleys, and extended plains; exhibit to our view a variety of changes that have been, and that we may expect will continue to be, from this time forth.

Consequently, when we see man excited to follow any avocation in life, whether it be for gold, silver, or other precious ores, for which he leaves his all, acts unwisely and inconsistently, sacrificing his home, his family, and everything dear and near to him, we can exclaim, "This wild career of man is not the only wildness exhibited in nature."

If you refer back to the earliest ages, and trace the history of the world, where can you find uniformity in nature's works? If you can find a uniformity at any time in the earth, the sea, the air, or in the elements, pray tell me when it was.

Was it when our first parents were cast out of the Garden of Eden, when it became desecrated by sin; or when old father Noah rode safely over the mighty deep, protected by the arm of Jehovah, while every other living thing sank in the depths of a watery grave? Was it when Abel rose up to offer in sacrifice the first fruits of his flock to the Most High God, and Cain his brother rose up and murdered, or sacrificed him for doing so? Was that a day of uniformity? Were the elements calm and composed? Did nature exhibit a serene and smooth surface?

You pass further down the lapse of time, from the days of our earliest progenitors, until the earth was deluged in water, and the lofty summits were submerged in the raging element. After the waters subside, and the inhabitants of the earth begin to increase and go forth upon its face, you soon discover a change in them and in the earth itself.

If you look for uniformity in man, was it when the descendants of Noah sought to build a great tower, that they might, as they thought, climb up to where their Father in Heaven lived, and thus try to defy His power, should He again bring a flood of water to deluge the earth? Was that the age, when people studied to know the purposes of a righteous God?

Pass on from that day, until you come to the illustrious Abraham, the father of the faithful, and ask yourselves if his course was very uniform, and if the course of the inhabitants of the earth around him was very uniform, and something to be admired. You see him rushing forth to war. Not only did he sally out to the field to fight with the weapons of death in his hands, but we might take a glance at his course in the domestic circle. Was it uniform in Sarah and Hagar to quarrel with each other, and when Hagar had to be banished with her son Ishmael? Even in the domestic circle of the great Patriarch, we discover nature was not uniform. Was it uniform when the cry of the

banished Hagar ascended to heaven, and brought an angel to give drink to the young urchin who was dying of thirst under one of the shrubs?

If you pass on through the line of his descendants, you find the same lack of uniformity. How sublime the quarrel that took place between Joseph and his brethren! What remarkable contentions existed among them. Look at the old Patriarch Jacob in his family circle, and you see him goaded with thorns of grief because of his family broils. Do we find the elements around that family very calm, pacific, uniform, serene, angelic, and God-like? How calm they were when one of his wives, in order to get her rights, had to purchase her husband with mandrakes?

You discover a scene of vexatious broils in the domestic circle; though they were not at war with surrounding nations, yet the elements were at war in the very centre of that venerable house.

Such, then, were the scenes in early ages among those righteous, pure, holy, just, and noble Patriarchs, who conversed with God, wrestled with angels, obtained promises, and coped with high heaven.

If you pass on and seek to find uniformity, beauty, and sublimity, will you find it when the Israelites were bondmen in Egypt, when they were compelled by hard task masters to gather straw and make bricks for a living?

If you should pass on to the time the illustrious meek man of God, Moses, was sent to them, how much uniformity do you discover when he led them to the Red Sea, and a mighty host from Egypt around them threatening their destruction, but the sea opened and let them through dry shod, and the mountains skipped like rams, and the little hills like lambs? Was this a scene where we may look for uniformity? Or, after he led them forth to Sinai, where the voice of God, the roaring thunder, and vivid lightning were exhibited. While Moses was upon the mount conversing with the Most High God, Aaron took the gold offered to him by the people, and made a calf for Israel to worship, and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Was there any sublimity, glory, and loyalty to God in this? When Moses descended from the mountain, was everything calm and peaceable, and uniform? No! The Israelites had made a golden calf, and were dancing round the god they had made out of their ear rings and jewelry they had pilfered from the Egyptians — they had stolen by revelation, by divine direction; they were having a grand dance around this molten calf, when Moses in his anger broke the tables. Can you find any uniformity, any beauty, any order reigning in the house of Israel?

Pass on, and look at affairs in the days of Solomon—how uniform that mighty king was in his course, with his seven hundred wives, and a legion of concubines. How uniform *he* was in his passions and feelings. He was not contented with the fair daughters of Israel, but the queen of Sheba, and the women of nations afar off, captivated this wise king—by whom he was led astray, and desecrated the altars of God, the sanctuaries of Israel, and the Urim and Thummim, by introducing the idolatrous worship of the strange gods of his wives and concubines.

There was also David, the father of Solomon, and the man after God's own heart. Though his wives were many, and his family numerous, yet he could not cast his eyes out of a window, and see a beautiful woman in a bath, without lusting after her. His heart was so susceptible of love, that he conceived the murder of her husband to possess her, and caused his

victim to be stationed in the front of the battle where he would be sure to be slain. This was the kind of sublimity the men of God exhibited anciently.

Look at the difficulties that existed between Israel and the Prophets; look at the murders, devastation, destruction, altars smoking with blood, cities wrapped in flame, and thousands and tens of thousands mantled in death upon the blood-stained earth by contending armies; and ask yourselves if that is the time to look for uniformity.

Was it to be found in the days of Alexander the Great, when he conquered the world, and spilled rivers of blood to attain his purpose? Was it to be found among the Romans, or among the Medes and Persians? Shall we look to any of the ancient nations for uniformity.

But we will pass by these dark ages, and come down to the interesting time when the Son of God unfolded the glorious theme of the Gospel of peace, of matchless glory, of matchless love; when the babe of Bethlehem was born; when the sun of righteousness appeared with healing in his wings; and when beauty, and glory, and sublimity were displayed in their grandeur, full bloom and glory.

You do not wish us to understand, that that was the time when Herod put forth his hand to put to death the young children under a certain age, in hopes to kill the young child Jesus. Is this the beauty of that age —the sublimity to which you call our attention—when the reigning king put to death thousands of helpless children, drenching the earth with their innocent blood?

When the babe Jesus returns from Egypt, he exclaims of himself, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Even in that age, look at the commotion, the turmoil, the strife, and the difficulties that existed.

Were sublimity, uniformity, and beauty seen at the time when the King of righteousness, the anointed of God, was carried up unto an exceeding high mountain by Lucifer, who showed him the kingdoms of the world, and the glory of them, saying, "All these things will I give thee, if thou wilt fall down and worship me." Was that uniformity?

Suppose a Prophet should arise now, and proclaim to the world he is a Prophet of God, and Lucifer should take him by the coat collar, or by the hair of the head, and escort him to the top of a high pinnacle, and hold him there, would they believe he was a Prophet? The uniformity of that age is thus exhibited, however, by the writers of the New Testament.

Again we find it exhibited when a legion of devils was cast out of a man, and entered into a herd of swine, causing them to run down a steep place into the sea, where they were drowned. These are some of the characteristic features of the age in which Christ and his apostles lived.

If you pass on to the time when Jesus Christ the Son of God was put to death, when they mocked him, spit upon him, placed a crown of thorns upon his head, and smote him upon the cheek, saying, "Prophesy!" Is that the time for us to look for uniformity? If you wait until they arraign him before an earthly tribunal, condemn, and put him to death, and place him in the tomb, do you there look for beauty and uniformity? What do you see? A host of soldiers guarding the mouth of the tomb to keep his disciples from stealing his dead body; they did not only think they would steal his dead body, but that they would lie about it afterwards, and say he had risen from the dead, and palm an imposition upon that age of the world. These are

some of the sublimities of the Christian religion in the days of its Founder; and the confidence the multitude had in the advocates of that religion.

But if you still wait until he who was once the babe in Bethlehem, bursts the barriers of the tomb, and approaches and speaks to his disciples, and commissions them to preach his Gospel, beginning at Jerusalem, what do you see? Watch the movements of the disciples. The Son of God told them to wait the appointed time at Jerusalem. And when the Holy Ghost came upon them, and they began to speak by the inspiration and power thereof, the multitude cried out, "These men are full of new wine." This was the uniform testimony of the multitude. But if you will notice the assembly preached to on that occasion, there were some few who gave a contrary testimony. But what were a few thousands, compared to the vast number then assembled? In some small hamlet a few thousands of people might be a decided majority, and perhaps take in all to baptize so many. But a few thousands in comparison with the great multitude that dwelt in Jerusalem, was only like one grain of sand in comparison to a handful. The grand majority of the mass governs; the uniform testimony of the million was, that they were drunk, and of course you are to believe according to the greatest amount of testimony, are you not? Then if you arraign these disciples before the grand tribunals of the nations, the great majority of the multitude would say they were drunk; but if only a few thousands say they were not, which are you to believe? Where then is the uniformity in this testimony? Look at the discrepancy, and the array of testimony against the disciples. It is certainly overwhelming in its nature.

But if you look still further, and seek to find uniformity in that age of the world, follow the disciples when they left Jerusalem to go forth with the proclamation of the Gospel, and we find wherever they went, they were considered insane, mad, and possessed of devils. It was said of Jesus their master, he was leagued with Beelzebub, the prince of the devils. And, said the Saviour, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Wherever they went, then, they were called Nazarites, and Christians was an odious name in that age. They were hooted at by the Jews, pointed at by the Gentiles, and scoffed at by the world; if you seek for testimony in that age of the world, was it for or against them?

Pass on still further in their history, and look at their course and conduct, if you will believe the writers that lived in that age. What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, "Unto the *elect lady and her children, whom I love in the truth.*" Again, he says, "Having many things to write unto you (or communicate), *I would not write with paper and ink:* but I trust to come unto you, and speak face to face, *that our joy may be*

*full.*" Again—"*The children of thy elect sister greet thee.*" This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me is this:— . . . Have we not power to *lead about a sister, a wife, as well as other apostles*, and as the *brethren of the Lord, and Cephas.*" He, according to Celsus, had a numerous train of wives.

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were "Mormons."

But if you pass on in their history to seek for uniformity and beauty, you will find some grand flare-ups among them. Look, for instance, at Paul and Peter, disputing and quarrelling with each other; and Paul and Barnabas contending, and parting asunder with angry feelings. "When Peter came to Antioch," says Paul, "I withstood him to the face, because he was to be blamed," &c. Paul does not gain much credit with the Mormons for taking this course. We know he had no right to rebuke Peter; but some man said he was like Almon Babbit, *he wanted to boast of rebuking Peter.* He thought it was a feather in his cap because he coped with Peter and rebuked him. Had that affair come before a "Mormon" tribunal, they would have decided in favour of Peter, and against Paul. We believe when Paul rebuked Peter, he had in him a spirit of rebellion, and was decidedly wrong in rebelling against the man who held the keys of the kingdom of God on the earth.

But I will proceed, and I wish you to understand that I am only just giving you a *rap* here and there; you know spiritual rappings are quite common in this day.

If you will pass along in the days of the Apostles, after a while you see them thrust into cauldrons of oil, crucified with their heads downwards, and persecuted in various ways until they became extinct. After a while, you have the beauty, the sublimity of Catholicism. Look at the old mother, seated upon a scarlet-coloured beast, boxing the ears of her daughters; and the Church of England in turn boxing the ears of the old mother, assisted by her other numerous offspring, and then mark the bitter contentions and bloody feuds among the children! O, have they not had a sublime time—a beautiful dish of suckertash. What a uniform course they have taken!

But are the inhabitants of the earth the only portion of nature that is not uniform? No.

Look at the bellowing earthquake, uprooting the mountains and precipitating them from their beds, and rending the rocks with violence, leaving the trembling earth in a state of horrible devastation; and then for men to teach me about the uniformity of nature's course, and that man is the only being in nature that is uniform, is folly. Talk not to me about the uniformity of nature; where is it to be found upon this earth, among men, in the mountains, among the valleys, in the ocean, or among the streams that water the land.

Before you censure my views upon this subject, look at mother earth, at the ocean, at the rocks, at the planets that bespangle the blue vault of heaven; in short, at nature in all her works, which you will find stamped with the insignia of continual change. But pass on.

You look and you see the Church, as it were, driven from the earth; you see it left without a Prophet, without a Seer, without Apostles, and without the voice of inspira-

tion. You hear the professed ministers of Christ teaching the benighted multitude, that the day when angels administer to men has ceased; that the sacred Urim and Thummim is lost; that the holy Priesthood is no longer needed, and the sacred place where they offered sacrifices for Israel is gone, all are gone.

In this way, century after century passed away; nation rose against nation, and kingdom against kingdom; nations and kingdoms rose, and in their turn fell in succession, to give place to others, while nature, in her convulsive throes, shook the earth from centre to circumference. Pass on still, and do you look for uniformity?

But says one, "You Mormons tell us, that in the age in which we live there is a work commenced on the earth that will entirely eclipse every other dispensation, and usher in a day of righteousness, overcome Lucifer the arch deceiver; a day wherein he is to be bound, and thrust into the pit, and lose his power; when the earth will be redeemed, and appear in her primeval bloom and beauty, and man shall cease to war against his fellow man; when the convulsions of the earth shall cease—the earthquake cease to bellow, the thunder cease to roar, and the lightning cease to become destructive, and to mar the face of nature, spreading terror and dismay among animated beings; when the earth and all nature shall become calm and tranquil, and the glory of God shall be among men."

"Why bless me, with the exception of a few points," say statesmen, "your society has decidedly changed from what it was in the days of Mr. Smith. Because of the peculiar traits of his character, it could not have possibly existed under his government; we are glad to see the decided improvement that has been made since his death, and under the administration of Mr. Young." This is their language. They suppose that the "Mormons" have turned a somerset, have apostatized, and altered their character and creed as a people. I always take great pleasure in telling such honorable men, such wise men, that that which they call "Mormonism" *changeth not.* It is the same now as in the days of Joseph.

"And do you Mormons in the Valley believe and advocate the same doctrines that Joseph Smith did?"

Yes, sir, precisely, not one practical point of the religion has changed; but we as a people may be fluctuating, but our religion changeth not. You see some of our men want to go to California for gold—they want to do this, and to do that; but the people generally are right at home.

But you must look in the last days for a kingdom that in its commencement will be the least of all, and is compared to the mustard seed. If then it is the smallest of all kingdoms, we need not look for a large church like the church of Rome, or the English church, but like a mustard seed; look for that, and it will grow and become the largest of all herbs, so that the birds of the air will shelter in it.

Says one, "I like it very well, if you did not gather together, and suffer Brigham Young to lead you like one man."

In that consists the beauty of our religion; and he can wield us as a people, like God does the armies of heaven. He can wield us to preach, to pray, or to fight. We have everything spiritual, temporal, and natural, as it should be. We believe it is just as much our religion to talk about wheat, plowing, sowing, and gathering in at harvest time, it is just as much our religion as anything connected with it.

"Pertaining to the Mormons away off in the Valley, they never will be much anyhow," says one. They used

to tell Joseph Smith he could never accomplish anything, for he had neither money nor friends. They tell us we cannot accomplish much, "for everybody says you are crazy followers of Joe Smith, and believers in the Book of Mormon; therefore what can you do?" We will do just as Jesus Christ said the mustard seed would do. If you will read and learn what it did, you will then know something about the future history of "Mormonism." You will ascertain just what we will do.

"But do you really believe your Church is the kingdom Daniel spoke of—the stone that should be hewn out of the mountain without hands?" I suppose he might have said with hands just as well, for it is no matter whether it was hewn out with or without; suffice it to say, the result of it is what we see; no matter how it came out of the mountain. What does the historian represent by that stone? Something that would begin to roll, and smite the great image on its feet, and roll forth until it should fill the whole earth. If you want to know what "Mormonism" is, it is that which will roll forth until it fills the whole earth.

Do we expect to find uniformity at this time? No sir; but we look for mobs, and the very scum of hell to boil over. Do we look for a privilege to fold our hands and sing lullaby baby, etc.? No; we expect the rage of all hell to be aimed at us to overthrow us; we expect mobs, and troubles with the Indians. The earth will be rent with earthquakes, and a thousand thunders will utter their voices, and make the ears of mortals tingle, and their hearts to fail within them; and the voice of God will be heard, that will pierce the wicked to the very core.

Do the Latter Day Saints expect to settle in peace? MARK you, your peace has not come yet, for Lucifer is not yet bound; and while the earth is fearfully convulsed because of the wickedness on its face, the nations will gather themselves and make an effort to wrest the kingdom from the Saints, and destroy them root and branch.

We are not coping with a few people here and there, but with the world, with all the enemies of God, with all hell, and with the devil and his host. That is "Mormonism."

You need not wonder that we raise stout boys in the mountains, for we want children of the right blood; we do not want a scrubby breed here. Men of "Mormon" blood are not afraid to die. The men that tremble, and whose hearts go pit-a-pat because they have got to die, are not worth a picayune. A man that refuses to walk up in the track, no matter what comes, and steadily press forward, though there should be a lion in the way, is not of "Mormon" grit. That was the grit Joseph Smith had; and when he spoke, he spoke by the power of an endless Priesthood, which was upon him; and that is the power by which Brigham speaks. When he stood up in the majesty of his Priesthood, and rebuked the judges here, I know some of our milk-and-water-folks thought all the fat was in the fire. "Brother Brigham has gone rather too far; he might have spoken a little milder than he did; I think it would have been much better," &c. This was the language of some hearts; and I feel to say, damn all such poor pussyism. When a man of God speaks, let him speak what he pleases, and let all Israel say, Amen.

We expect to see and hear tell of earthquakes, and other mighty convulsions in the earth, as it has been in former times; and if the devil exerted his power in ancient days to destroy the work of God, so he will in the latter days.

My exhortation to the Latter-day

Saints is to keep the commandments, until truth shall prevail, the devil is bound, and righteousness prevails; then watch for the Lord's coming, for you know not the day nor the hour the Son of man cometh. Amen.

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## LIFE AND DEATH, OR ORGANIZATION AND DISORGANIZATION.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

Life and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but, like every thing else, they are hard to be understood in its absence.

To choose life is to *choose* an eternal existence in an organized capacity: to refuse life and choose death is to *refuse* an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase, in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CAN NOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he be-

gins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow-creatures die, is *it* the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or a greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, *as we use the terms;* but another form of language fits this phenomenon of nature much better, (viz.) *forming, growing, increasing,* then begins the opposite operation—*decreasing, decomposition,* returning back to native element, &c. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel, by those who have given us the plan of salvation, is to take the path that leads to life, *to eternal increase;* it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have *destroyed* more of the material called flour, had we possessed it this spring in greater abundance. We should have *destroyed* more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly *destroyed* when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to

grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see anything in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them, above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, showing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring him forth on the face of the earth, drawing a vail before his eyes. He has caused us to forget every thing we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the vail which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it

different, where would be the trial of our faith? In a word, *be it so; it is as it should be.*

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? you inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren, with regard to life and death.

As to the word *annihilate*, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found, and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, &c., until he can proceed no further, he is no nigher the outside of eternity than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched, where you must dwell. How long? Why, I should say, just as long as you please.

One thing more. The beauty of our religion, *that very erroneous doctrine*, which the world call "Mormonism," we had set before us this morning by Elder Parley P. Pratt. The whole object of my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree, the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated; they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother, with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The prac-

tical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom, the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory—all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers; to exist, and continue to exist; to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, *yes*, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than it is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say we could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable, that are tangible, that are calculated in their nature to produce endless life—I say, when we have lived long enough in them to see the least Saint, that can be possibly called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the sea shore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you that have the principles of life in you, be sure you are gathering around you kindred principles, that will endure to all eternity.

I do not desire to talk any more at this time.

# CONDITION OF THE PEOPLE — CONTROL OF THE BODY — INDIVIDUAL RESPONSIBILITY — HEAVEN AND HELL — BUILDING A TEMPLE.

A DISCOURSE BY PRESIDENT HEBER C. KIMBALL, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, NOV. 14, 1852.

The hymn which has been sung, I think, is a very appropriate one, and if we can all put it in practice, if we all say we will commence to do it from this day, I imagine that we have created a heaven already in our own minds. If we would forsake everything that is unrighteous, that creates sorrow and misery in this world, you will all admit that I and you would be at once in possession of a heaven of happiness.

The discourse we have heard from brother Taylor was a rehearsal of a great many things we have passed through, that is, many of us. Those who have passed through these things have appreciated them, and they are actually in possession of more knowledge and experience than those who have not passed through them. Still, we find, in the course of our experience, that many think they have more experience, and know more and comprehend more, than their neighbors. However, I will let time suffice to give them an experience in that matter—time is necessary to bring it about. I have said it many times, that I had no doubt that every man and every woman would, perhaps, get all the experience they wanted. And as for this people, I do not say to what they can be brought; but sometimes I have thought, or had my doubts, whether or no the majority of them will take a course to keep peace in our midst, and secure to us continually the comfort and consolation we now enjoy.

The majority of you enjoy greater blessings this day than you ever did in your lives. I have travelled over a great portion of the earth in days that are past. I have seen the sorrows of the world. I have seen this people, or many of them, very poor, and penniless. I have dwelt in England, and a part of the time in London, and established the Gospel there, when I have lived upon my two penny loaves per day, with a glass of water. You that have come from there, know what kind of a thing a penny loaf is; there certainly is not that substance existing in it that there is in a piece of good solid bread the breadth of my three fingers; it is not all bread, but it is a mixture, a combination of other fixings, something like their milk in London, which they make from chalk; so if any of you are destitute of milch cows, I am telling you how you can make milk. I speak of these things because I have experienced them. I want to know if there are any people brought to that, in this community? Do you live as poor and as penniless as you did there? No, you do not. There are many here that did live there, and they have now their abundance, and they eat so much here that they are almost disabled, their minds are not so active, and this is the cause many times they are not to be found in this hall—they eat so much, they are under the necessity of going to bed, not to rest themselves, but to rest the food they have taken. This is

too much the case. If I take food in the afterpart of the day, it is disagreeable for me to speak in the afternoon; it is hard and laborious. When you go from this place and return to your homes, you eat so much, that when you return here again, those that do, you are as void of receiving intelligence and the Spirit of the Lord God as a stone. This I know to be true; that is, with many of that portion that do return. There is nearly one-half of this congregation who disable themselves, and are obliged to go to bed to rest their food, on the Sabbath afternoon. I am not speaking of this thing as though it is practised here any more than it is in the whole world. You do not train your bodies, and cultivate your minds, in eating and drinking, in partaking of the fruits of the earth; your lives are wasted away, not in a useful manner, but in a very useless manner. You throw away your lives. I could prove it to you very easily if I had you in a place where I knew who you were. I know I cannot teach here, and come upon little matters, that, nevertheless, are important to be known. Why? Because it would be considered ridiculous. What did brother Brigham say here one day, when he was speaking upon the works of the human family, and that they would have to give an account of their works? Said he, "It is ridiculous for me to recount their works, or speak them before any public assembly." So you would consider, many of you, that the holy order of God, or what I would say to you, is ridiculous; on the other hand, many of you would consider it the most consistent. But allow me to say, that your salvation and exaltation depend upon what you consider indelicate for a man to speak in a public congregation.

Brethren, there is not anything I fear, sisters, there is not anything I fear, in this world, but that we shall prosper, and dwell upon the earth, and continue in the Valleys of the mountains, and never be removed, that is, if we will be faithful, and do as well as we know how, and follow the dictates of the Holy Spirit of God, and of him and his brethren who preside over us. If we do this, we never shall be overcome. These things have been talked about many times, and I might split my lungs, and my brethren might do the same, unto some people in the world; for the more you talk to them, the more light that is revealed to them, the less they seem to appreciate it. If they do seem to appreciate it, they do not obey it, they do not walk in the path marked out; but they will receive instructions from day to day, and enter into the most solemn obligations, before God and angels, that they will observe them, but before they get home they forget them. Is not this true, gentlemen? Is it not true, ladies? I will tell you my feelings plainly about these matters. I wish to God that this people would do as they are told, as brother Taylor has said to-day. You know what my belief is, and I am satisfied it is the belief of every person here. Many are willing to eat and drink, wear clothing, and lie down to sleep, and they think they are going to be ushered into the Kingdom of God by that portion of men and women that are faithful. This is a mistake, gentlemen and ladies. If you do not cultivate yourselves, and cultivate your spirits in this state of existence, it is just as true as there is a God that liveth, you will have to go into another state of existence, and bring your spirits into subjection there. Now you may reflect upon it, you never will obtain your resurrected bodies, until you bring your spirits into subjection. I am not talking to this earthly house of mine, neither am I talking to your bodies, but I am speaking to your spirits. I am not

talking as to people who are not in the house. Are not your spirits in the house? Are not your bodies your houses, your tabernacles or temples, and places for your spirits? Look at it; reflect upon it. If you keep your spirits trained according to the wisdom and fear of God, you will attain to the salvation of both body and spirit. I ask, then, if it is your spirits that must be brought into subjection? It is; and if you do not do that in these bodies, you will have to go into another state to do it. You have got to train yourselves according to the law of God, or you will never obtain your resurrected bodies. *Mark it!* You do not think of these things, you only think of to-day. If you can pass along to-day, it is all right, thinking that brother Brigham, brother Heber, brother Willard, and the Twelve, with brother Joseph at our head, will lead you all into the celestial world. We cannot do it. Why? Because Justice sits at the door, and will not admit a single soul until he has paid the uttermost farthing. Do you think we can pass you in there clandestinely? If you do, you will find justice sitting at the door, and she will require justice at your hand, and mercy will claim all that is due to her, but mercy will not rob justice, not one whit, neither will justice rob mercy; they are united together, just as much as the Father, Son, and Holy Ghost ever were. As brother Brigham said here, if you sin against God, you have got to satisfy Him; and if you sin against Jesus Christ, you have got to make confession to Jesus, and He and the Father can forgive you; and if you sin against the Holy Ghost, you have got to satisfy the Holy Ghost, for neither the Father nor the Son can forgive that sin. Is not that good law? That is the law of Deseret, gentlemen. And when you sin against brother Brigham, will the Father forgive you? No, you have got to ask forgiveness of brother Brigham. And when you sin against me, you have got to seek forgiveness of me, before you get it from the Father. You have got to repent of your sins, and turn unto the Lord your God, with full purpose of heart, and cease your murmuring and complaining, that you may be forgiven.

I could not get a company here last Conference, I could not get one solitary vote for a man to preside over a company, of murmurers. You cannot organize ten murmurers in this whole city; for if you can get them together, they cannot agree, and that is the difficulty.

I will tell you what will be good for us, and it will bestow upon us all the luxuries of this life, of heaven and earth. You are talking about heaven and about earth, and about hell, &c.; but let me tell you, you are in hell now, and you have got to qualify yourselves here in hell to become subjects for heaven; and even when you have got into heaven, you will find it right here where you are on this earth. When we escape from this earth, we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Elohim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth, and you will not find it anywhere else. Is it not hard to bring these truths home to you. I tell you I am at home now, and I am in heaven; but

the heaven I have to enjoy is the heaven I make myself. Do you know it? Well, if this be the case, which you will probably all admit, for it will be the case with me, it will be the same with you, and you cannot help yourselves — I want to know if you have any peace at home, in your families, only what your wife and children make? You have not. If you make peace and a heaven in your habitations, then you are in heaven, both you and your families. Now suppose we apply this principle to the house of every man in Israel, who is a father of a family, and they all agree they will make heaven at home, and after that they all conclude to come together and make a general heaven. But the first place to begin to make a heaven, is to make it at home, and then we will club together, and conclude to have it all over. Do you understand my logic? Do you, brother Hyde? [Elder Hyde, "Yes, sir."] These are my feelings.

Now let us go to work, every one of us, and pull together, and put means into the hands of the Trustee-in-trust, pay up our tithing, and then if we have a surplus which we do not want to put out to usury now, put it in the hands of the Trustee-in-trust. Go to work, not only next spring, but now make preparations, and let us build a temple. What say you? I do not want you to say yes, unless you calculate to do it, but, as brother Joseph used to say, "Yankee doodle do it." Now go to work, and do the thing right up, and when next fall comes to pass, let us see the walls of the temple erected, and the roof on it. What say you? It is just as you say. No one man has the capacity and power to do it himself, but if you say it, and you will do it, there will be a temple next fall, with a roof upon it. Do you believe it? You do. You nod your heads; come, nod them a little lower still; none of your half winks here, but whole winks or nothing. We can do it just as easily as I have built a little house on the corner there. How do you feel, brethren? Do you feel, do it? Don't you say yes, or give me a half wink, without meaning it; but, as the girls say, give me a whole heart or nothing. I do not want you should have my heart, and I do not want you should have the hearts of my brethren, because if you have their hearts, they will do nothing for God or His cause. You know I talk just as I have a mind to, when I get up to talk here. Do you consider it sensible, that we go to work, and rear a temple to the name of the Lord, and have the roof on it next fall? Say? None of your half winks to me again; is it not reasonable to say, it cannot be done unless you do it?

It is necessary to unite and cultivate the hearts of this people together, more than any thing else. The subject of building a temple alone will not do it, or your means; but to bring this to a focus, your hearts must be where your treasure is. If you place your treasure in the temple, your hearts must be there, they are wherever you place your treasure. The Scripture says so, and so say I. I am a servant of God, a man of truth, and President Young is my brother, my leader, and governor, and shall be for ever and ever, and you cannot unhorse me if you try, and we will unhorse the whole of you if you do not do right. Shall we go to work, and build a temple, and a wall around it? Now, gentlemen, if we do it at all, we have got to commence the work, and continue to progress in it until we have completed it. You must put your means and labor in it. How many hands do we see here on the public works weekly? Why there is scarcely a man to be seen, except regularly employed hands. Do not talk to me about doing a thing, when

you do not do it. As brother Hyde said, it is punctuality that will save you. The Lord said, through Joseph, in the Book of Doctrine and Covenants, that a covenant breaker never could be saved. You never can be saved, only in truth and faithfulness to God, and those whom He has appointed and selected to govern the affairs of His Church on the earth. Now, you say, "Brother Kimball, you talk rather barefaced, the Gentiles will hear you." That is what they dread. Bless your souls, we want they should hear it more and more and more, until the kingdom of our God brings under subjection every kingdom in the world. Can we do it, gentlemen and ladies, upon any other principle than by being one? Tell me if any of you have got an argument to prove to the contrary? I know you have not got it; if you have, I am ready for it to-day.

I am perhaps trespassing upon your time and patience; well, I do not care whether I am or not, you seem to sit very easy notwithstanding. It is not very cold; though your faces appear rather blooming, your eyes are bright and your spirits look cheerful. I do not think you are cold; you never saw a man or a woman have the blues yet, but they looked black, and their flesh looked blue, like the green fly. I have got the start of you, for I have on a great coat. I have not spoken in public for some time, and I did not know if ever I should again, my lungs are so injured by speaking in private meetings.

What do you say now, casting away the blues and everything of this kind, what do you say about going to, ye Bishops, with your several wards, after this day—to-morrow morning, with light hearts, and cheerful spirits, and glad countenances, to prepare for the erection of a temple to the name of the Almighty. We want to get stone on the ground, and other preparations are necessary to be made, to lay the foundation for this work. What do you say? I will have no half winks, neither will I call a vote without you go it as the heart of one man. What do you say, brethren and sisters? Will you say, "Yankee doodle do it?" If you do, say aye. [All said, "Aye."]

There, Bishops, I will deliver up the meeting into your hands.

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## WEAKNESSES OF MAN—LOYALTY OF THE SAINTS—CORRUPTION OF THE WORLD—TRUE LIBERTY—CONDUCT OF THE AMERICAN PEOPLE.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 1, 1852.

As there is still a little time which may be occupied to our benefit this morning, I arise to improve it.

These are happy days to the Saints, and we should rejoice in them; they are the best days we ever saw; and in the midst of the sorrows and afflictions of this life, its trials and temp-

tations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints, who have the privilege of receiving the Spirit of truth, and have been acquainted with the laws of the new covenant. There is no necessity of one of these passing a day without enjoying all the blessings his capacities are capable of receiving. Yet it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh. We all feel them; our systems are full of them, from the crown of the head to the soles of the feet; still, in the midst of all these weaknesses and frailties of human nature, it is the privilege of every person who has come to the knowledge of the truth, to rejoice in God, the rock of his salvation, all the day long. We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In every thing the Saints may rejoice—in persecution, because it is necessary to purge them, and prepare the wicked for their doom; in sickness and in pain, though they are hard to bear, because we are thereby made acquainted with pain, with sorrow, and with every affliction that mortals can endure, for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. Do you ask if I rejoice because the Devil has the advantage over the inhabitants of the earth, and has afflicted mankind? I most assuredly answer in the affirmative; I rejoice in this as much as in anything else. I rejoice because I am afflicted. I rejoice because I am poor. I rejoice because I am cast down. Why? Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite.

I was glad to hear brother Babbit speak this morning. He wondered why he had been called to the stand to speak, and could not conceive of any other reason, except it was that the people might know whether he was in the faith or not. He guessed pretty nigh right. He has been gone some time, and travels to and fro in the earth, playing into law up to the eyes, mingling with the bustle of the wicked world. Has he got any faith? We think he has. I wanted to hear him speak, and to know what his feelings were, and if the root of the matter was in him; so we had him come before the public congregation, to exhibit it there. My reasons for pursuing such a course are known to myself; but one thing is certain, if we magnify our calling as Elders in Israel, we are the saviors of the children of men, instead of being their destroyers. We were ordained to save the people, and to save them in the manner the Lord has pointed out. The Savior came not to call the righteous, but sinners to repentance; and we preach to the people, and call upon them to be saved—not the righteous, but we call upon sinners; for those that are well, need no physician, but they that are sick. With those who are saved already, we have nothing to do. But it is those who are in sin and transgression, who are in darkness and in weakness, those who are wrapt up in the superstitions and false traditions of the nations that have lived and passed away, whom we must plead with and try to save; and if they begin to see, continue to anoint their eyes with truth, that they may see clearly; and put

them in every possible condition we can place them in, to encourage them; to call upon the Lord, and trust in Him alone; for those who will trust in the Lord will be made strong.

As for the weaknesses of human nature, we have plenty of them; weakness and sin are with us constantly; they are sown in the mortal body, and extend from the crown of the head to the soles of the feet. We need not go to our neighbors for sin, to palliate all our crimes, for we ourselves have plenty of it; we need not crave weakness from our fellow man, we have our own share of it; it is for us to trust in the Lord, and endeavor to deliver ourselves from the effects of sin, plead with every person to take the same course, and propose and plan every possible means to become friends of God, that we may thereby become friends of sinners, and receive a great reward in a day to come.

I am satisfied with the remarks of brother Babbit; and if we sum them all up, and make a close calculation upon the whole, looking over the lives of Prophets, Patriarchs, and Apostles; not overlooking the circumstance of Peter denying his Lord, or any of the old ancients faltering in their steps, transgressing, falling into weaknesses, turning away from the commandments of the Lord, or being overtaken in any fault whatever—sum up the whole, and add the weaknesses and sins of modern Prophets, Apostles, and Saints; then sum up all the weaknesses and sins of mankind, and bring them together, and you will find that it will never justify you nor me one moment in doing a wrong thing, in forsaking the Lord, and serving the devil, or any of his emissaries. Consequently, I feel to urge upon every person who has named the name of Christ, the necessity of his being faithful to the requirements of his religion, and of shunning all evil, as quick as he becomes acquainted with the principle by which he can discriminate between good and evil; and cleave unto the good, follow after it, pray for it, and cling to it by day and by night, if he wants to enjoy the blessings of a celestial kingdom. I wish this for myself and for my brethren. Never think that the Lord will permit you to commit a little sin here, and a little sin there; that He will permit you to lie a little, serve yourselves or somebody else a little, besides Him, because you have faith, and are a professed friend of God, and have a desire to see His kingdom prevail, thinking you will be saved at last. This throws a person, at least, upon the ground where he is liable to be overthrown by the enemy. It is a risky position to stand in, to say the least of it, for a Saint of God to say he can serve himself, or the enemy, or anything else in this world, for gold; those who do it, stand upon slippery ground, and if they are saved at all, it will be by the skin of their teeth; so I will not justify any person in pursuing such a course. Brother Babbit has to law it here, and law it there; though he may not feel justified in doing so, I rejoice to hear him declare that the root of the matter is in him. Would I not rather see him an almighty man before God, thundering out the truths of eternity, and living in the flame of revelation, than see him engaged in the paltry business of pettifogging? I thank the Lord for all the good and for all the faith there is in him. Brother Babbit is near to my heart, for notwithstanding all the faults of the brethren, I love them—the old, middle aged, and young; if they have a particle of love in them for the truth, they are near to my heart. I wish to bind them to the Lord, and to His cause upon the earth, that they may secure to themselves salvation.

I am happy, and am made glad this day. If you wish to know what I think of brother Babbit, I will tell you.

If we could keep him here a few months, and in our councils a few years, I think that he would despise litigation as he would the gates of hell. If we had him here, we would wrap him up in the Spirit and power of God, and send him to preach glad tidings to the nations of the earth, instead of his being engaged in the low and beggarly business of pettifogging. If he would dwell among us, doubtless he would despise it, for it is from hell, and it will go there.

We have heard good remarks, but let me forewarn you again, that the Elders in Israel need never flatter themselves that they can serve the devil, because they think the root of the matter is in them, for before they are aware, they will be led captive by him, and he will lead them down to hell. That is my exhortation, not only to the Elders in Israel, but to all Saints.

There is one thing in the sayings of brother Babbit, which I will refer to, in relation to the loyalty of this people. I am at the defiance of the rulers of the greatest nation on the earth, with the United States all put together, to produce a more loyal people than the Latter-day Saints. Have they, as a people, broken any law? No, they have not. Have the United States? Yes! they have trampled the Constitution under their feet with impunity, and ridden recklessly over all law, to persecute and drive this people. Admit, for argument's sake, that the "Mormon" Elders have more wives than one, yet our enemies never have proved it. If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge, or magistrate for them. I live above the law, and so do this people. Do the laws of the United States require us to crouch and bow down to the miserable wretches who violate them? No. The broad law of the whole earth is that every person has the right to enjoy every mortal blessing, so far as he does not infringe upon the rights and privileges of others. It is also according to the acts of every legislative body throughout the Union, to enjoy all that you are capable of enjoying; but you are forbidden to infringe upon the rights, property, wife, or anything in the possession of your neighbor. I defy all the world to prove that we have infringed upon that law. You may circumscribe the whole earth, and pass through every Christian nation, so called, and what do you find? If you tell them a "Mormon" has two wives, they are shocked, and call it dreadful blasphemy; if you whisper such a thing into the ears of a Gentile who takes a fresh woman every night, he is thunderstruck with the enormity of the crime. The vile practice of violating female virtue with impunity is customary among the professed Christian nations of the world; this is therefore no marvel to them, but they are struck with amazement when they are told a man may have more lawful wives than one! What do you think of a woman having more husbands than one? This is not known to the law, yet it is done in the night, and considered by the majority of mankind to be all right. There are certain governments in the world, that give women license to open their doors and windows to carry on this abominable practice, under the cover of night. Five years ago the census of New York gave 15,000 prostitutes in that city. Is that law? Is that good order? Look at your Constitution, look at the Federal law, look at every wholesome principle, and they tell you that death is at your doors, corruption in your streets, and hell is all open, and gaping wide to inclose you in its fiery vortex. To talk about law and good order while such things exist, makes me righteously angry. Talk not to me about law.

Suppose that the things they are pleased to say about this people are true, do you suppose I care about it? I do not, for I ask no odds of them. This people have treated them kindly. Did we not pay for our land honorably when we settled in Missouri and other places? We have paid them millions of dollars for land, of which we have been basely robbed; and shall I crouch down, and say I dare not speak of it? I would rather have my head severed from my body in this room, than be compelled to be silent on this matter. I am a green mountain boy, I was born in the State of Vermont, and plead for my rights, and the rights of this people, upon the broad Constitution of the United States, which we shall certainly maintain, in spite of the poor, rotten, political curses that pretend to enforce the Constitution. I ask no odds of them. I will feed them, if they come hungry to my door, for they are flesh of my flesh. The King upon the throne, and the President in his chair, are the same to me as these poor emigrants, who are lying around my doors—when they are hungry, I feed them; when they are sick, I nurse them; the same as I would the President of the United States, or any of the kings of Europe, unless they were better men.

As for the pride that is in the world, I walk over it, it is beneath me. To see men who are called gentlemen of character, sense, taste, and ability, who pass through this city, and come bending with their recommendation, saying, "Governor Young this," and "Governor Young that"—it makes me feel to loathe such hypocritical show, in my heart. I shall not say all I think about it. If they would come to me, and say, "Brigham, how are you?" or, "I want to speak to you, &c.," with a good honest heart in them, instead of, "Governor Young," "Governor Young," in a canting tone, with hearts as black and deceitful as hell, they would command that esteem from me which is due to an honest man.

A blackleg is a polished rascal. If you go to the polished circles of society, you will find the greatest scape-graces and pickpockets concealed under the most polished gentlemen in appearance. A man never can be a polished scoundrel, until he can figure in polished society. It proves the truth of the saying, that it takes all the revelations of God, and every good principle in the world, to make a man perfectly ripe for hell.

You will not see in the nature of a man who has a soul in him, and who is filled with the Holy Ghost, a disposition to bow and scrape to every blackguard that may come in the shape and address of a gentleman. But if you are thirsty, hungry, or destitute, I will assist you. How many have I helped away to California, and given them bread and meat, notwithstanding they wanted to go to the devil; this made no difference to me; I have helped them, and told them to go, if they wished to. There is no tyranny here, but perfect liberty, which is a boon held sacred to all men. They have a right to come and go as they please. I do not ask you to be a "Mormon." Can you point out one person who has entreated any of the emigrants to become "Mormons," since they came into our midst? Since their arrival here, we have been kind and hospitable to them, and have not cared whether they have been "Mormons" or Methodists. They can come and hear preaching, if they think proper; but we shall never put them to any trouble because they are not "Mormons."

You may say you do not believe in God. Well, it is your privilege to believe as you like; you can believe in the Methodists' God, that has neither body, parts, nor passions (which amounts to nothing at all), if you please.

But one may say, "I belong to the

holy Catholic Church." You have a right to belong to what Church you please. Another may say he believes in and worships a white dog, for he has lived with the nations who have a tradition teaching them to do so. It is all right; you are as welcome to worship a white dog as the God I do, if it is your wish. I am perfectly willing you should serve the kind of a god you choose, or no god at all; and that you should enjoy all that is for you to enjoy.

There are some things, however, I am not willing you should do. For instance, I am not willing you should steal the money out of my pocket, and then cry, "Bad dog;" and get somebody to kill me. I am not willing you should enter my house to defile my bed, or endeavor to bring death upon an innocent people. I am not willing you should drive me and my brethren from our houses and farms, as has been the case in former times. There are scores of thousands, I may say hundreds of thousands, of acres of land in the United States, for which we have paid money, but which we cannot possess. I am not willing you should drive your cattle into my corn field, which has been done before my eyes, by men who have thought, "You are only poor damned Mormons anyhow, and we'll tread you down." I am willing every man should worship God as he pleases, and be happy. But the measure that has been meted to this people, will be measured to that people; and it will be heaped up, pressed down, and running over; and then as much again thrown in; all this good measure I am willing they should have when the Lord will. I shall not exult in the miseries that will come upon them, but weep over them; whereas I have seen a mob with their rifles pointed at me by hundreds, and could not be moved to tears, but I felt like Daniel of old, "*I will worship my God, and pray with my windows open, if my life should be the penalty.*" I would not be afraid if the whole artillery of the United States, with the best engineers that could be raised to manage it, were arrayed against me for righteousness' sake, knowing that the God of heaven, in whom I trust, would not suffer a ball to touch me, if it was His will that I should yet live. This I have felt time and time again.

I do not desire to harass the feelings of the people by reiterating the past, but if you want these things buried up, treat us like men and human beings, and they will be forgotten, but if you still want to probe us with the hot iron of persecution, probe on.

We came here ourselves, unassisted by any power, but that of God, and walked through the Indian tribes as independent as I am this day. We dug our way through the kanyons, and made the roads to this place; while at the same time five hundred of our most energetic men were fighting the battles of the United States in Mexico.

When our women and children were left on the banks of the Missouri, in a helpless condition, I said to one of the United States officers, who had been threatening those who were left behind—"While I am gone to find a home for my family, if you meddle with them, or insult them in the least, by the Gods of Eternity I will be on your track." And had their threats been executed, I would have slain them, even though I should have had to go into the heart of Washington city to do it. Says he, "Mr. Young, you talk strangely." "Well," I said, "let my family alone;" for they wanted to persuade them back to the other side of the river, to afflict them still more.

Five hundred of our best men were then in the United States' army, traversing the sandy deserts and scorching plains of the South, without shoes to their feet, or clothes to cover them.

There are scores in this congregation who can prove this declaration. On one occasion they travelled day and night for ninety miles, through the scorching sands, without one drop of water. And now, as payment for this arduous service, they try to taunt us by saying—"We don't want to give you Mormons anything." I care not if you should never give us one dime.

Now let me tell you the great killing story—"Governor Young has sixteen wives, and fourteen babies." Now they did not see that sight; but the circumstance was as follows. I took some of my neighbors into the large carriage, and rode down to father Chase's, to eat water melons. When driving out of the gate in the evening, brother Babbit walks up, and I invited him into the carriage, and he rode up into the city with me, and I suppose he told the United States' officers. That I believe is the way the story of sixteen wives and fourteen children first came into circulation. But this does not begin to be the extent of my possessions, for I am enlarging on the right hand and on the left, and shall soon be able, Abraham like, to muster the strength of my house, and take my rights, asking no favors of Judges or Secretaries.

Do you think we shall all die in Utah? If so, why have we not died ere this, when we dwelt in the midst of a people that cherished hostile feelings against the Latter-day Saints? Who delivered Joseph Smith from the hands of his enemies to the day of his death? It was God; though he was brought to the brink of death time and time again, and, to all human appearance, could not be delivered, and there was no probability of his being saved. When he was in jail in Missouri, and no person expected that he would ever escape from their hands, I had the faith of Abraham, and told the brethren, "As the Lord God liveth, he shall come out of their hands." Though he had prophesied that he would not live to be forty years of age, yet we all cherished hopes that *that* would be a false prophecy, and we should keep him for ever with us; we thought our faith would outreach it, but we were mistaken—he at last fell a martyr to his religion. I said, "It is all right; now the testimony is in full force; he has sealed it with his blood, and that makes it valid."

I would be happy, exceedingly happy, to let our past experience and afflictions sleep for ever; but the Lord will not suffer me to let them sleep. I would be willing to forget them, but I cannot. The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does He want any person to help them but Himself. Satan and the Lord never can shake hands, and He will let the nation know it; for He has got servants who will do His righteous will, and that faithfully. I would rather be chopped to pieces at night, and resurrected in the morning, each day throughout a period of threescore years and ten, than be deprived of speaking freely, or be afraid of doing so. I *will* speak for my rights. I would just as soon tell a government officer of his meanness and filthy conduct, as I would any other person; they are all alike to God, and to those who know His will.

I have studied the law, and say again, I defy the united authorities of the earth to shew where this people have not been loyal, wherein they have not proved loyal, in Germany, in France, in England, or in the United States; for they are the best people upon the face of the earth to observe the law and keep order. I want to live perfectly above the law, and make it my servant, instead of its being my master. That is the way to live; to be humble before God, and observe the laws; for there is no necessity of breaking the laws in America, in keep-

ing the commandments of God. When the law is our master, the yoke is hard to bear; but when it is our servant, it works easy; whereas, if it be our master, we are continually compelled and driven by it.

There is not a single constitution of any single state, much less the constitution of the Federal Government, that hinders a man from having two wives; and I defy all the lawyers of the United States to prove the contrary.

Let the past experience be buried in the land of forgetfulness, if the Lord will; but if this is done at all, it will be by showing kindness towards us in the future. If they wish us to forget the past, let them cease to make and circulate falsehoods about us, and let all the good people of the Government say—"*Let us do this people good for the future, and not try to crush them down all the day long by continuing to persecute them.*"

If we are a company of poor, ignorant, deluded creatures, why do not they show us a better example? Why not send the money to pay the expenses of our legislature, and the expenses of the expeditions against the Indians, as they do to other territories? Their present course towards us, put in language, is, "We will squeeze them still, and dig out their eyes if it be possible." While they continue to pursue that course towards us, we shall continue to tell them of it. It makes me think of what an old farmer said in Boston, who had been in the habit of paying his merchant's bills very punctually, but, from some cause, he did not continue to meet his payments as usual. The merchant sent for him, and said—"I have always found you to be a very honest man, why do you now lie to me?" The farmer replied,—"Because I am pinched." The merchant asked—"How hard should an honest man be pinched to make him lie?" The farmer replied—"Just pinch him till he lies." They want to pinch us till we are led to do something to bring the whole nation down upon us, according to the plan of old Tom Benton, but, gentlemen, this cannot be done, for there is a God in Heaven, and He rules, thank His Holy Name; and we will be wise enough to keep His commandments, that we may be saved. Amen.

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## MEN ETERNAL BEINGS—DARKNESS, IGNORANCE, AND WEAKNESS OF THE WORLD—PRIVILEGES OF THE SAINTS.

A DISCOURSE BY ELDER JOHN TAYLOR, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 19, 1854.

Having been called upon by President Grant to address you this morning, I do so with pleasure. How long I shall speak, I do not know, for I have been quite unwell for some time past, and whether my strength will hold out or not, I am unprepared to say; I can tell you better when I have tried.

I have been much interested during the Conference that is past; and although I was not able to take an active part in the business that was going on,

yet my spirit rejoiced to hear the principles of truth that were advanced, and in the things that were developed and fully made manifest by the Spirit of the Most High God.

Associated as we are with the kingdom of God, we may reasonably expect, so long as we do our duty before the Lord, to have continual developments of light, truth, and intelligence, that emanate from the great God, for the guidance, direction, salvation, and exaltation of this people, whether it relates to time, or to eternity; for everything we have to do with is eternal; and when we speak of time and eternity, they are only relative terms which we attach to things that are present, and things that are to come, and things that are past. But in relation to ourselves as individuals, we are eternal beings, although we occupy a certain space of eternity called time; in relation to the Gospel we preach, it is eternal; in relation to the Priesthood, it is eternal; in relation to our covenants and obligations, they are eternal; in relation to our promises, prospects, and hopes, they are eternal. And while we are acting upon this stage of being, we are merely commencing a state of things that will exist while countless ages shall roll along; and if we have right views and right feelings, and entertain correct principles as eternal beings, all our thoughts, our actions, our prospects—all our energies and our lives, will be engaged in laying a foundation upon which to build a superstructure that will be permanent, lasting, and enduring as the throne of the great Jehovah; and if anything is short of this, it is short of the mark of the high calling whereunto we may or ought to arrive; and many of the little incidents and occurrences of life that we have to pass through, are transient in comparison to the things that are to come; and yet all these little things are so many links in the great chain of our existence, of our hopes and prospects.

There are many things that seem to us trials and difficulties, that perplex, annoy, and harass our spirits; yet these very things, as one justly observed, are blessings in disguise, so many helps to us to develop our weaknesses and infirmities, and lead us to put our trust in God, and rely upon Him to give us a knowledge of ourselves, of our neighbors, and of the work of God; they have a tendency to develop principles of worth to our minds, and thus they serve as schoolmasters, helps, and instructors, and are to us as many blessings in disguise. In fact all things that we have to do with in the world, whether they are adversity or prosperity, whether they relate to ourselves or to others, if rightly appreciated and understood, may teach us a lesson that will be to our joy, probably not only in time, but in all eternity. We must know ourselves, learn what is in our nature—our weakness, our strength, our wisdom, our folly, and the like things that dwell in others, that we may learn to appreciate true and correct principles, and be governed by them whenever they are developed; that we may learn to set a just value upon all sublunary things, that we may not value them above their real value, and that we may neither value ourselves nor others above our or their worth; that we may learn to look upon ourselves as eternal beings, acting in everything with a reference to eternity; that we may by and by secure to ourselves eternal exaltations, thrones, principalities, and powers in the eternal worlds.

These are some of my feelings in relation to every-day affairs and occurrences in life, and the things with which I am surrounded, and I feel anxious every day, when I feel right, to make an improvement to-day, in something that will benefit me or others in relation to eternity, as well

as to time; for while we are eternal beings we are also temporal beings, and have to do with temporal things, as well as with spiritual or eternal things. Taking this view of the subject, it is of very little importance whether we are rich or whether we are poor, whether we are placed in adverse or in prosperous circumstances. It may, however, be of more importance than we think of. I think adversity is a blessing in many instances; and in some, prosperity; but nothing is a blessing to us that is not calculated to enlighten our minds, and lead us to God, and put us in possession of true principles, and prepare us for an exaltation in the eternal world.

In regard to God and the things of God, could the world of mankind see aright, and understand aright; could they know what was for their true interests; or could they have known it for generations, there are none of them but what would have feared God with all their hearts, minds, soul, and strength, that is, if they had had power to do so; that would have been their feeling, and more especially so among the Saints. If the Saints could understand things correctly; if they could see themselves as God sees them; if they could know and understand and appreciate the principles of eternal truth as they emanate from God, and as they dwell in His bosom; if they could know their high calling's glorious hope, and the future destiny that awaits them, inasmuch as they are faithful; there is not a Saint of God, there is not one in these valleys of the mountains, but would prostrate himself before Him; he would dedicate his heart, and his mind, and his soul, and his strength to God, and his body, and spirits, and property, and everything he possesses of earth, and esteem it one of the greatest privileges that could be conferred upon mortal man. If there are those who do not see these things aright, it is because they see in part, and know in part; it is because their hearts are not devoted to God, as they ought to be; it is because their spirits are not entirely under the influence of the Spirit of the Most High; it is because they have not so lived up to their privileges, as to put themselves in possession of that light and truth that emanate from God to His people; it is because the god of this world has blinded their minds that they cannot fully understand, that they cannot be made fully acquainted with the great and glorious principles of eternal truth. When we look at ourselves aright, when we understand the principles of truth aright, what is there we would not give for salvation? When the Spirit has beamed forth powerfully upon the hearts of the Saints, when the light and intelligence of heaven have manifested themselves, when the Lord has shone upon the souls of the Saints when assembled together, what have they felt like? That they are the blessed of the Lord. How oft, when they have met together on special occasions to receive certain blessings from the hands of God, has the spirit of revelation rested upon them, and the future been opened to their view in all its beauty, glory, richness, and excellency; and when their hearts have been warmed up by that spirit, how have they felt to rejoice! How have they looked upon the things of this world, and the prospect that awaited them—upon their privileges as Saints of the Most High God, and upon the glory they will inherit if they are faithful to the end? You may have experienced the feeling that such thoughts and prospects would naturally create in the human heart. Why is it we feel otherwise at any time? It is because we forget to pray, and call upon God, and dedicate ourselves to Him, or because we fall into transgression, commit iniquity, and lose the Spirit of God, and forget our calling's

glorious hope. But if we could all the time see, and realize, and understand our true position before God, our minds would be continually on the stretch after the things of God, and we should be seeking to know all the day long what we could do to promote the happiness and salvation of the world, what we could do to honor our calling —to honor the Priesthood of the Son of God, and what to do to honor our God, and to improve the remaining time we have upon the earth, and the energies of our bodies, for the accomplishment of His purposes, for the rolling forth of His kingdom, for the advancement of His designs, that when we stand before Him He may say to us—"Well done, thou good and faithful servant, enter into the joy of thy Lord; thou has been faithful over a few things, I will make thee ruler over many things."

These would be our feelings, and no doubt this is what we came into the world for. I know of no other object, no other design, that God had in view in sending us here. We came forth from our Father in heaven, having the privilege of taking bodies in this world. What for? That our bodies and spirits together might accomplish the will of our heavenly Father, and find their way back again into His presence; that while we are upon the earth, we might be governed by His wisdom, by the intelligence and revelations that flow from Him; that He might be a guide and dictator of our steps while we sojourn here; and that we might fill up the measure of our creation in honor to ourselves, in honor to our progenitors, and in honor to our posterity; and finally, find our way back into the presence of God, having accomplished the object for which we came into the world, having filled up the measure of our creation, having obtained honor to ourselves, honor for our posterity and for our progenitors, and become an honor to God our heavenly Father, by walking humbly before Him, fufilling His laws, and accomplishing this the object of our creation.

I say, as I said before, if we understood ourselves aright, this would be our main object; but we know in part, and see in part, and comprehend in part; and many of the things of God are hid from our view, both things that are past, things that are present, and things that are to come. Hence the world in general sit in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present, or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth. How often have I heard individuals, for instance, exclaiming against the harshness, the cruelty, and tyranny of God in destroying the antediluvians, the people of Sodom and Gomorrah, and other cities and places, and against other judgments and cruelties that befell the people. How little do such persons understand about it. According to their own systems of philosophy, they would act precisely upon the same principles if they only understood the principles He acted upon; whereas in ignorance of them they think it cruel indeed for God to de-

stroy the inhabitants of the old world, the cities of Sodom and Gomorrah, or other places. Why? Because it was the destruction of so much human life. But do they know the whys and the wherefores of that? No. In the same way they look upon Moses, Joshua, and some other eminent men of God, who were called forth to execute His judgments, and accomplish His designs — root out the wicked, destroy the ungodly, and establish the principles of righteousness. They would look upon their acts as acts of cruelty, tyranny, and oppression. Why so? Because they can conceive of no other idea than that which dwells in their own bosoms; there dwells the principle of revenge, or ambition, and they know of no other motive that could prompt God to do as He has in the destruction of the wicked at sundry times. In the same way men judge us in relation to our matrimonial relations; if a man is associated with more females than one in the world, they cannot look upon it in any other way than lasciviousness and adultery, the very principles that predominate in themselves; they have no other idea. Our situation, our conduct, and our proceedings, to their feelings and views, are outrageous and abominable; and this they believe in all sincerity. Why? Because they know of no other principle than that, they have not been enlightened, they do not understand the end from the beginning, the whys and the wherefores; if they did, they would know that virtue, purity, and strict integrity dwell in the bosoms of the Saints, and that they are governed by correct, virtuous, and holy principles, and a thousand times more so than ever they dreamed of in their lives. This is so with regard to their views of the transactions of God with the wicked in former ages.

The whole antediluvian world was enveloped in corruption; they had forsaken God, the Father and fountain of their existence, and the giver of every good and perfect gift, yielding submission to the powers of the adversary in a state of darkness and ignorance, living and propagating their species innumerable in that state of corruption, depraving themselves morally and intellectually, forsaking God, and teaching nothing but principles that were corrupt and abominable. Look at the world in that state, and consider God as their Father, and themselves as eternal beings, and propagating eternal beings in a state of the deepest depravity; look at things that awaited them in the future, the position they stood in, the misery they must endure in the future after they had lived here, the trouble and position they had got to be placed in before ever they could get back to the presence of their Father; think of millions and millions of people living and dying in this, and bringing millions of individuals into the world, that had got to bear their fathers' sins, cursed with their curse, and living and dying in their corruption still more increased, to be damned and go to hell, to be redeemed before they could be brought back again into the presence of their Creator—taking this view of the matter, can you say that God was unjust, cruel, and tyrannical for destroying such a people as that? No; for there were millions of unborn spirits to come into this world and inhabit these depraved bodies, and become subject to the corruptions of a depraved parentage; for there was not a righteous generation, for the whole earth had corrupted themselves. He had power to put a stop to the propagation of such corruption, but, had He not done it, would He have acted righteously to those yet unborn? Would He be doing justice to His creation upon the earth to let the devil bear rule and universal sway, and never put forth His hand to stop mankind in their mad

career? Every man of reflection would look upon the destruction of such depraved beings as an act of mercy, thus stopping those growing evils by cutting off the life of man from the earth, and stopping the onward course of that vile seed.

What is the reason men form wrong judgments about such things? It is because they do not understand and comprehend correct principles, because they do not possess the visions of the Almighty; they understand not the end from the beginning, neither do they comprehend the designs of the Great Jehovah; if they did, they would have very different feelings and ideas in relation to the destruction of Sodom and Gomorrah and the old world, with all their abominations and corruptions, and in relation to the doings of Moses and Joshua, and other men of God, who were set apart to keep in order affairs pertaining to the kingdom of God, and establish righteousness, and do the will of heaven. If they had not done these things, they themselves would have been corrupted, and their children after them, they would have suffered the evil to overcome the good, and suffered Satan to triumph over God, and to bear rule, and have dominion, and corrupt the whole of the human family. There are thousands of such things as these that men form wrong ideas about, and wrong judgments; whereas, if they only understood the mind of God, and correct principles, they would come to other conclusions, and say—"God acts with wisdom and prudence, and righteously, in all His dealings with the human family."

It is necessary that men should possess the Spirit of God before they can know the things of God: hence the great difficulty that the servants of God have had to labor under, in different ages of the world, in the propagation of the truth, is, what would be right in the eyes of God would seem wrong to the understanding of mankind; hence His servants have been persecuted, afflicted, tried, driven, hunted, put to death, and endured every kind of torment and affliction that the ingenuity of wicked men, and the hellish malice of demons could contrive, and all this for the lack of understanding and of love for the principles of truth. It has been difficult in every age of the world for the servants of God to accomplish His purposes upon the earth. It has been difficult for those who have professed to be Saints of God, in every age, to do His will faithfully without being molested, such has been the influence of the powers of darkness, the weakness of man's intellect, and the lack of knowledge in the things of God. Because of this, it has been a difficult matter for those who have professed godliness, to discriminate between right and wrong; they would feel inclined to do right, but as it was with Paul on certain occasions, when he would do good, evil was present with him. I expect he ought to have overcome it, and I expect we ought likewise; but such is the case, we cannot look anywhere but we can see the weakness and infirmity of human nature.

We can sit down and reason calmly and dispassionately upon this matter, guided by the Spirit of God, and reflect back to the time of Enoch, and read some of the revelations given to that people, and look at the struggles and trials they had to pass through; then look also at the length of time that elapsed, after he had gathered His people from the corrupt world, before they were prepared to be caught up into the heavens; for Enoch was translated, and the city with him, and the Saints, its inhabitants, those who believed in him as a Prophet of God, and worked righteousness.

Look again at the time that Noah came from the ark, after he and his household were saved from the flood that drowned the world; they were

the only ones that were righteous. When Noah and his family had seen the dreadful wreck, the awful calamity, the heart-rending scenes of distress and anguish, trouble and death, that overwhelmed the world—with all this staring them in the face, how soon his posterity departed from correct principles, and bowed their necks to the power of the adversary; how soon was the weakness of human nature made manifest! Consider the trouble, afflictions, war, and bloodshed that have come in consequence of all this, the fostering of evil passions in the human heart, and giving way to every kind of iniquity, being led captive by the devil at his will, until nation has been arrayed against nation, kingdom against kingdom, power against power, and authority against authority. Witness the human beings that have been slain, and the human carcases that have been left to rot upon the battlefields; all this has been in consequence of not adhering to what is righteous, true, and holy.

Again, see the old Israelites. Abraham had been set apart, and selected by the Almighty, as a man who had proved faithful in all things, after being tried to the uttermost extremity. God positively said, "I know Abraham will fear me and command his children after him." Yet look at his children, and look at their seed in the wilderness, and when the arm of God had been stretched out in their behalf, see their rebellion, idolatry, and lasciviousness, and you will see fair specimens of poor, fallen, depraved human nature. Such was the case with them, and such has been the case in every age of the world. We cannot account for it upon any other principle, than that the God of this world has blinded, and does continue to blind, the hearts of the children of men, lest the light of the glorious Gospel of peace should shine in upon them, and they should be saved.

Wherein are we better than many of those of which we have spoken? God has revealed His truth to us; He has opened the heavens and sent forth His holy angels, has restored the holy Priesthood in as great power as ever it was in any age, and in fact greater; for we are now living in the dispensation of the fulness of times, when God has determined to gather all things in one, whether they be things in heaven or things in the earth; notwithstanding all this, are we much better than the ancient people we have just noticed? We can read the history of the people of this continent, in the Book of Mormon, of their faithfulness to God, and the principles of truth and righteousness, and the hand of God was stretched out in mighty power to save them from their enemies; and we read again of their destruction and overthrow in consequence of their departure from God. And among this people, who have been blessed with the light and revelations of God, who have been gathered from different nations, who have travelled thousands of miles for the privilege of listening to the oracles of eternal truth, of securing to themselves salvation, who have hailed with joy the message of mercy that has been extended to them, whose hearts in former times beat high with prospects of mingling with the Saints of God in Zion, and listening to the words of eternal life, what do we see even among them? The same specimen of fallen human nature; the same weaknesses, infirmities, and follies that have characterized men who have lived in former ages.

How many of us have fallen on the right hand and on the left; those we have judged to be men of intelligence, some of them have stepped aside in one shape and some in another. Some have given way to their corrupt appetites and passions, and have fallen in an evil hour, have lost the Spirit of

God, have destroyed themselves, and have destroyed others; corrupted, weak, fallen, degenerate, and abominable, they have sunk to their own place. How much of this has there been both among men and women, to the violation of the most sacred covenants they have made before God, angels, and men. They have broken their covenants, corrupted themselves, departed from the right way, lost the Spirit of God, and they are anxious to go here and there, and everything is wrong with them, and every place fails to yield them comfort, because a consciousness of their guilt is continually with them; everything is out of place to them, and their understandings are darkened. At one time they were quick to comprehend truth by the light of the Spirit, but now they walk in darkness.

This reminds me of a remark made once in Far West by a man; says he, "I know Joseph Smith is a false Prophet, and that the Book of Mormon and Covenants are false." How do you know it. "Why, says he, if a man commit adultery, he shall apostatize; and I have done it, and have not apostatized." That is a good sample of the intelligence that is manifested by many. Do people think they can commit acts of iniquity, transgress the laws of God, and break their covenants, after being admitted to great privileges in the kingdom of God, and retain His Spirit, and a knowledge of His purposes? I tell you, no; but their very conduct and spirit give the lie to their profession all the day long, just as much as this Missouri man's did which I have mentioned.

Well, what is it we are engaged in? Is the object of our being, in this life, attained by thinking of nothing else but horses, to look to nothing else but our little interests, our little farm or house, a few cattle, and the like? Is this all we are concerned in, ye Latter-day Saints? And if some of these things do not come smooth and square according to your notions; and if you have made your golden or some other darling idol, and a Moses should come along and break it to pieces and stamp it under his feet, and scatter it abroad, and say, "Arise, Israel, and wake from your slumbers;" do you feel very much grieved? Do you feel as though some dreadful calamity had happened to you? Have you forgot who you are, and what your object is? Have you forgot that you profess to be Saints of the Most High God, clothed upon with the Holy Priesthood? Have you forgot that you are aiming to become Kings and Priests to the Lord, and Queens and Priestesses to Him? Have you forgot that you are associated with the Saints of God in Zion, where the oracles of truth are revealed, and the truths of God are made manifest, and clearly developed; where you and your posterity after you can learn the ways of life and salvation; where you are placed in a position that you can obtain blessings from the great Eloheim, that will rest upon you and your posterity worlds without end? Have you forgot these things, and begun to turn again to the beggarly elements of the world, and become blind, like others we have spoken of, turning like the sow that was washed to her wallowing in the mire? We ought to reflect sometimes upon these things, and understand our true position. Have you forgot that you came from God, that He is your Father? Have you forgot that you are aiming to get back to His presence? If you have forgot all this, your conduct and actions now are fraught with eternal consequences to yourselves, to your progenitors, and to your posterity after you. Have you forgot that thousands who have possessed the Holy Priesthood here, still exist in the eternal world, and look with interest upon your conduct and proceedings? Have you forgot

that God has set His hand again the second time to gather the remnants of His people? Have you forgot that He is preparing a people that shall be pure in heart; be blessed with light, life, and intelligence; with knowledge of things past, present, and to come? Have you forgot that you are standing in the midst of brethren who have gone behind the vail, who are watching your actions, and are anxious for your welfare, prosperity, and exaltation? Have you forgot that we are living in the last time, wherein a mighty struggle will have to take place between the powers of darkness that are in the world, and the children of light; that it is necessary for us as individuals to gird ourselves with the principles of truth, and be girt about with righteousness on the right hand and on the left, to enable us to stand in the midst of desolation, ruin, and misery, that are overhanging a devoted earth; and that as eternal beings we ought to have our eyes open to eternal things, and not be dreaming away our existence, forgetful of what we came into the world to accomplish?

Well, here we are, and who are we? We are Saints of the Most High God, are we not? And after all our weakness and infirmities, we are the best people there is under the face of the heavens, by a thousand fold. Poor as we are, weak as we are, changeable, afflicted as we are, still we are the best people God has upon the earth. If truth is revealed anywhere, it is here; if God communicates His will to the human family anywhere, it is here. If anybody can enlighten mankind, this people can; and if the nations of the earth, with their kings, potentates, and powers, are ever exalted in the kingdom of God, ever receive the light, truth, and intelligence of heaven, it will be through the means of this people. We are His servants; we are enlisted for life in the kingdom of God, to do His bidding, and to walk in obedience to His laws, to sustain His kingdom, to roll forth His purposes, and do whatsoever He shall think fit to require of us.

We have had some things presented to us during the Conference, about which I am ignorant of the feelings of this people, neither do I care what are their feelings; it is a matter of no moment to me, neither is it to my brethren, nor to any who do the will of God. But one thing I know, and one thing you know, you are not competent, in and of yourselves, to regulate anything pertaining to your eternal welfare; I do not care how wise and intelligent you may be, there is not one among you independent of God, or of the teachings of His servants. That I know, and that you know.

We have noticed some things this morning, wherein the world are at fault, because of their lack of experience. Take, for instance, one half of the world, I mean China, and the great majority in Europe. Notice their position at the present time, and can any of you point out a remedy that will restore amity and peace among them? Is there a master mind, or spirit—a man possessed of sufficient intelligence, to walk forth among the nations of Europe, and say to the hydra headed monster, "War, lie still and be thou quiet?" Is there a man who can go into China and do the same thing, and straighten out the snarled condition of the world?

Let us come nearer home; can any of you regulate the affairs of this nation and put them right? I do not believe you can; and if you cannot do such small things, that are associated with time, things that we can see, know, and understand, how are you going to put in order the things of God? How are you going to order ends that are to come? to know what will be the best course to pursue, when the nations shall be convulsed,

thrones cast down, and empires destroyed; when nation shall rush madly upon nation, and human blood shall flow as rivers of water? What would we do in such circumstances? Some people have thought we were in a dreadful condition, when the Indian difficulties were among us in these mountains; and our distant neighbors have been surprised how we have existed; but what would you think if you were in some of the European nations at the present time? Suppose you were one of the kings of those nations, or one of the counsellors, and some of the largest nations should undertake to command you to supply a number of men to help fight their battles, and you would say, "We wish to remain neutral;" the reply would be, "But we will make you fight, and if you do not do it we will exterminate you, to begin with." Suppose you were in a position like that. I think we are no worse off in these mountains, than the world are. We may be in some circumstances, but in many other respects we are much better off than they. I think our young men, for instance, would think it very hard if they were obliged to spend from three to five years in soldiering in times of peace, which they have to do in many of the nations of Europe, or bring a substitute to go in their place. I think sometimes we might be a great deal worse off than we are; and I think it is necessary men should be tried in order that they may be proved, and that they may know themselves; and that some should be destroyed, as they have been on this continent, or on the other; it is all in the wise providence of God; life and death are of little moment to Him. It is a matter of great importance to know the truth, and obey it, to have the privilege of learning, at the mouths of the servants of God, His will, and then to have the privilege of doing it unmolested, no matter what it is, whether to live or die, or whatever course we may have to pursue. I think it is a great privilege for us to be associated with the kingdom of God. I esteem it so myself, and I feel to bless God my heavenly Father, all the day long, that He has counted me worthy to obtain the Priesthood, and to be associated with His servants, who are the most honorable, pure, and philanthropic men upon the earth; and I feel to bless and praise my heavenly Father all the day long; my heart is full of praise, and I rejoice exceedingly that I have been counted worthy to be associated with His people and kingdom.

Should we not all feel alike in this? We all profess to be full of love for, and manifest a great amount of confidence in, the Holy Priesthood. It reminds me of some of the missionaries among the churches of the day; they always have a great deal of faith about the spiritual welfare of the people, but they never had faith enough to trust their time and their friends in the hands of God, while they were engaged in His work; but there must be missionary boxes to swallow up the money put into them, and if they go abroad, they must be well supplied with money, but they call upon the people to trust them for their spiritual welfare, while they cannot trust God for a piece of Johnny cake. I think we are very like them sometimes; we have a good supply of faith, we can speak and sing in tongues, and some of us have the gift of prophecy, and are full of religion and zeal. We pray fervently for the President, and for the Twelve, and for the rolling forth of God's kingdom, and we seem all alive in it in this way; but what about our temporal interests? "O, I do not know so much about them, I think we are the best judges in these matters, but in spiritual matters I do not meddle as a judge, they are in the hands of the Lord's servants, and I

can attend to my temporal affairs myself."

"Yes, we have a great deal of faith, we can speak in tongues, and cast out devils in thy name." But take care he does not say at last, "I do not know you." "Why, Lord? Did we not cast out devils, and were we not full of thy religion, and did we not pray unto thee often?" Yet He will say, "I never knew you."

I will tell you how I feel about the principle of consecration, that has been presented by the President before the Conference; but there is one thing that will perhaps make a difference with me, I have not much to consecrate or sacrifice, consequently I cannot boast much in these matters. No matter about that, let it come; for I feel I am enlisted for the war, and it is going to last for time, and throughout all eternity; and if I am a servant of God, I am under the direction of those servants of God, whom He has appointed to guide and counsel me by revelation from Him; it is their right to dictate and control me amid all the affairs of those associated with the kingdom of God; and I feel moreover that everything, whether spiritual or temporal, relating to time or to eternity, is associated with the kingdom of God. Feeling in that way, it makes very little difference to me which way things go; it is not a matter of great moment whether they take that side, this side, or the other side; whether the path is rough or smooth; it will only last a certain time, and I can only last a certain time; but the chief thing with me is, how to hold on to my faith, and maintain my integrity, and honor my calling, and see to it that I am found faithful at the latter end, not only of this life, but in worlds without end; and continue to grow in all intelligence, knowledge, faith, perseverance, power, and exaltation; that is a matter of some importance to me, but the other is scarcely worth a thought.

The principle that was laid before us has been published years ago in the revelations of God; and the Saints have anxiously looked forward to the time when it would be fully entered into by them. But there is one thing you may set down for a certainty—if a man has not confidence in one revelation of God, he has not in another; and if a man feels right in one, he will in all the revelations from that source. I would hate, after struggling, and trying to master the evil around me, and to conquer the evil disposition that besets me, to let some little thing upset me, and root me up, and cause me to lose my high calling's glorious hope, and make a shipwreck of my faith, and send me down to perdition; and I know you would hate it also. We have got to follow the oracles of heaven in all things; there is no other way but to follow him God has appointed to lead us and guide us into eternal salvation. He is either delegated from heaven to do this, or he is not; if he is, we will follow his counsel; if he is not, then we may kick up our heels, and every man help himself the best way he can. If I came from my Father in heaven, and am seeking to find my way back to His presence again, and I do not know the way myself, I feel, for one, by the grace of God, to yield to the intelligence He gives, and go forward in the name of the great Eloheim, that I may obtain the object of my creation, and not make a fool of myself, and destroy myself, but be a blessing to myself, to my progenitors, and my posterity, and obtain a seat in the kingdom of God.

These ought to be our feelings. I know the majority of this people feel right, and I pray God to increase this good feeling in every bosom, that our hearts may expand, and that the blessings of the great God may rest upon us, and that we may all ultimately be saved in His kingdom. AMEN.

## BLESSINGS OF THE SAINTS—A HOUSE FOR THE LORD.

AN ADDRESS BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE CHRISTMAS FESTIVAL OF THE PUBLIC HANDS, IN THE CARPENTERS' HALL, GREAT SALT LAKE CITY, DEC. 16, 1851.

Five years ago we were menaced on every side by the cruel persecutions of our inveterate enemies; hundreds of families, who had been forced from their homes, and compelled to leave behind them their all, were wandering as exiles in a state of abject destitution: but, by the favor of heaven, we have been enabled to surmount all these difficulties, and can assemble here to-day in the chamber of these mountains, where there are none to make us afraid, far from our persecutors, far from the turmoil and confusion of the old world.

Brethren and sisters, has not the Lord poured out His blessings upon you to surpass all former times? Your barns and presses are filled with fine wheat, and other productions of these valleys; your tables groan under the abundance of the blessings of the Almighty. Is there room for one complaint or murmur by this people? No! You are full with the blessings of God; you can sit down and eat and drink until you are satisfied. There are hundreds of thousands in the old world who can say they never did have enough to satisfy the cravings of nature. There are thousands at this time, who would crawl upon their hands and knees, or travel on foot over the mighty ocean, were there an highway cast up, carrying their little children upon their backs, to obtain the blessings that we this day enjoy. That day of peace and plenty which the Saints have looked for from the commencement of this Church, has in a great measure come to pass.

This is a party for the public hands, those who are laboring for the public good. I am a public hand, and myself and all I possess belong to the Lord; all I possess is tithing, from the cap upon my head to the soles of the pumps upon my feet. When my Bishop came to value my property, he wanted to know what he should take my tithing in. I told him to take anything I had got, for I did not set my heart upon any one thing; my horses, cows, hogs, or any other thing he might take; my mind was not set upon any of them. My heart is set upon the work of my God, upon the public good of His great kingdom. If there be any public hands who feel contrary to this, they had better leave, and seek to build up themselves; let them try if they can accomplish any more in that way, than by dedicating themselves to the Lord, in the building up of His works. Those who wish to try this, will meet with a signal disappointment.

Brethren, we are the Lord's, and all we possess; and I have determined, by the help of the Lord and this people, to build Him a house. You may ask, "Will He dwell in it?" He may do just as He pleases; it is not my prerogative to dictate to the Lord. But we will build Him a house, that if He pleases to pay us a visit, He may have a place to dwell in, or if He should send any of His servants, we may have suitable accommodations for them. I have built myself a house, and the most of you have done the same, and now shall we not build the Lord a house? (The deep-toned voices of the public hands answered, "Aye.") I will not interrupt your enjoyments by saying more, though, on such an interesting occasion as this, much more might be said.

Brethren and sisters, I feel to bless you in the name of the Lord. Amen.